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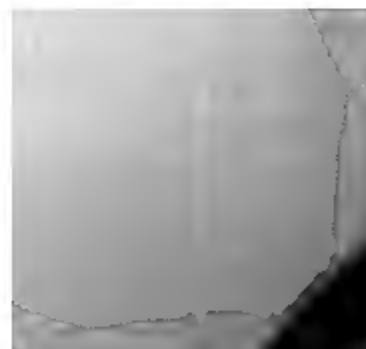
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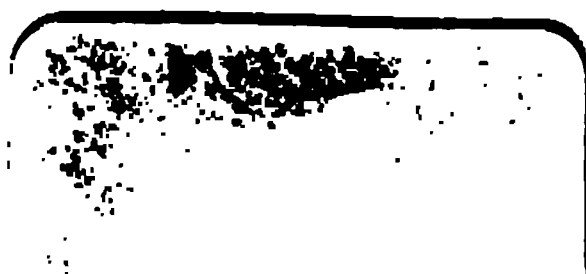
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**AN**  
**APOSTOLICAL**  
**HARMONY OF THE GOSPELS.**

***THE SECOND EDITION.***

—  
**1838.**

**FULLER, PRINTER, BRISTOL.**

AN  
APOSTOLICAL  
**HARMONY OF THE GOSPELS:**

FOUNDED UPON

**THE MOST ANCIENT OPINION**

RESPECTING THE

DURATION OF OUR SAVIOUR'S MINISTRY,

AND EXHIBITING

THE SUCCESSION OF EVENTS

IN

CLOSE ACCORDANCE

WITH THE ORDER OF

**THE TWO APOSTOLICAL EVANGELISTS.**

*WITH DISSERTATIONS, NOTES, AND MAPS.*

*Second Edition.*

BY LANT CARPENTER, LL. D.

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LONDON,

LONGMAN, ORME, BROWN, GREEN, AND LONGMANS;

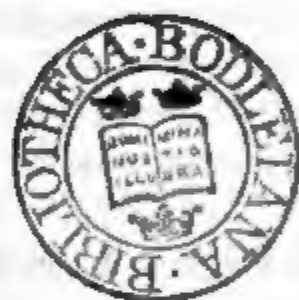
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—  
1838.

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TO HER MAJESTY

THE QUEEN.

---

MADAM,

*Having received your gracious permission to dedicate this work to Your Majesty, I offer it as an expression of dutiful allegiance, and of loyal attachment, from one who earnestly prays, in submission to the Highest Will, that the great purposes for which you hold your exalted station, may continue to be faithfully and successfully carried on, under your just and beneficent sway, when he, and others much younger than himself, shall have been removed from the scenes of time.*

*For more than forty years it has been my endeavour to promote the improvement of society, under the solemn responsibilities of religion, and under the guidance of its sacred directions. To observe this improvement advancing as it has done for the last twenty years, and now to see the aims of benevolence, in various directions, either actually achieved, or*

## DEDICATION.

*tending towards their full and effective accomplishment, is a high reward to those who long laboured in hope and in faith. To many of these persons, no external reward could ever have been in view; still less could they have looked forward to a participation, under any change of circumstances, in those distinctions and emoluments which it is in the power of a Sovereign to bestow*

*Debarred by my profession, in connection with my religious opinions, from sharing in those public advantages which services in education, and other exertions for social welfare, frequently obtain, it was not perhaps unreasonable that I should desire an honour which is wholly unconnected with those advantages, and which Your Majesty has been graciously pleased to confer.*

*On ascending the throne of these realms, Your Majesty made the joy-inspiring declaration, that you would consult the welfare of ALL classes of your subjects. I am happy, as well as grateful, that, in granting the permission which I sought, Your Majesty has shown that no religious denomination among your subjects will be without a portion of that kind consideration which you can manifest without compromising your own individual convictions, and without interfering with those claims which are given to others by the law of the land.*



## DEDICATION.

*If the following Work had been founded upon, or had been intended to teach, the distinctive opinions which I hold as a Unitarian Christian, I would on no account have solicited the honour of dedicating it to Your Majesty. But I am fortified by the published statement of a Divine of the Established Church, distinguished as a defender of its doctrines, honoured by his scientific rank, and greatly esteemed for his personal character, in representing my work as in no sense doctrinal in its nature. If my own peculiarities of religious belief have ever biassed me in it, I am not conscious of the fact. But, Madam, there is, as Divines of your own Church have expressed it, a common Christianity ; and my labours in this volume have been directed to illustrate this, under the influence of reverence and love for our common Saviour. I hope it will be found, as expressed by the American Reviewer quoted in my Preface, that “the Author seems never to forget, and he never lets his reader forget, that it is a holy record he is analyzing—the history of the Son of God that he is illustrating.”*

*Of Your Majesty it may, I trust, be truly said, that “from a child you have known the Holy Scriptures,” and that you have cherished that sense of accountableness which they impress upon the faithful heart. This will continually lead to the earnest contemplation of the character, and to the self-application of the word, of him who is appointed to be*

DEDICATION.

*the Judge of all ; and should this volume prove of any aid to Your Majesty, in those serious pursuits which are needed, by every one, to prevent the undue influence of "the world which passeth away," it will be reason for the deepest thankfulness.*

*I have the honour to be,*

MADAM,

*With grateful and dutiful regards,*

*Your Majesty's faithful subject,*

**LANT CARPENTER.**

BRISTOL,

*August 25, 1838.*

## PREFACE TO THE SECOND EDITION.

---

THE following volume contains the result of investigations, commenced above thirty years ago, and pursued, at intervals, to this time. It presents the records of our Lord's Ministry, placed in columns for the purpose of comparison, and arranged according to the order of occurrence, ascertained by the guidance of those Gospels which were written by "eye-witnesses and ministers of the word", in connection with the most ancient and best founded opinion as to the duration of that all-important period.

From our Saviour's arrival at Bethany 'six days before the Passover' at which he was crucified, there is, comparatively, little difference of opinion as to the succession of events. That there is so little accordance among independent Harmonists before that epoch, is principally owing to the diversity of opinion respecting the interval between the Baptism of Christ and his Crucifixion, and the position of some leading facts in it; and respecting the selection of a Gospel, or Gospels, as a general guide in arrangement: that so many, after their own unsuccessful attempts to frame a chronological arrangement, have given up all expectation that any probable succession of events will be established, is owing to their having themselves set out with erroneous principles. The Gospels themselves present adequate data to establish a probable order of events; and where the mind has not been pre-occupied by other arrangements, a succession, so established, will be found to give it the sentiment of consistency and reality.

The general conclusions to which I first came after closely considering those data, I have repeatedly submitted to a strict examination; and I have sought for information on all connected subjects, wherever it appeared likely to be found. To bring the arrangement itself to a rigid test, I have, at various times, constructed tables, monotessarons, and outline views, of the whole, or of particular portions; and several years ago I prepared a regular Harmony agreeably to it, which I have repeatedly reconsidered. I now follow every part of the eventful year of our Saviour's Ministry, as far as there are records of it, with the sentiment which arises from the perception of distinctness and consistency; and have found the reality of all, become increasingly the object of vivid conception and intense conviction.

With perfect comfort, and with great hopefulness, I desire for my **ARRANGEMENT** the severest scrutiny that faithful equity and the love of truth can exercise. I have sought for nothing but conformity with reality; and if my belief that I have attained at least a much greater approximation to it than any preceding Harmonist has attained, should not abide such scrutiny, I shall cherish the expectation that my errors will aid future inquirers in approaching the truth. Till then, my **Arrangement** may assist others, as it enables me, to retrace with readiness, and in a clear and simple succession, the most momentous occurrences in the records of the human race.

In one respect alone do I seek for some indulgence; which those will most readily give, who best know the difficulties of the case: I refer to the **TRANSLATION**. My first intention was, to alter the common version in those cases only where the purposes of a Harmony required it, which, however, are very numerous; namely, in corresponding passages, where the same words in the Greek are rendered differently in the English, or where different words have the same rendering. It appeared desirable not to add to the associations which would check the reception of my views as to the duration of our Saviour's Ministry and the succession of events in it. But it was suggested to me, when first commencing the printing of this work, that, since the ultimate object was to aid in the private study of the Scriptures, it would be desirable to depart from the public version in other cases also, where I believed that the sense of the original is not closely or clearly given, or is not expressed according to the present usages of our language; and I undertook an object which will, I trust, increase the usefulness of this volume, but which has increased tenfold the labour required. This, however, has been amply rewarded, by a more definite apprehension, in various parts, of the import of the all-important records, and by the perception of numberless indications of authenticity, which, but for such examination, I might have passed by.—All I desire respecting the translation is, that it shall be tried by no other tests than those of close fidelity to the original Greek, and of increased uniformity of rendering.\* In conducting this second edition through the press, I have done all I could to improve the translation, (especially in relation to uniformity), without needless departure

\* The reader will find some explanatory observations in reference to the **TRANSLATION**, before the Table of Sections which is prefixed to the Harmony.

from the style of the common version ; and I hope it will be found that I have constantly followed the text of Griesbach. If in any instance I have failed, it has been through oversight.\*—In various cases, where there is some peculiarity in the Greek, or in the rendering, I have given the original in one of the opposite columns. This, it is hoped, will prove of convenience to the reader.

Though we may well rejoice in the general faithfulness of the common version, and cannot but be attached to its venerable simplicity, it is, undoubtedly, capable of great and important improvement, in correctness, in perspicuity, and, without loss to that simplicity, in adaptation to the present usages of our language ; and every contribution to that improvement should be received with candour and encouragement. That those eminently valuable contributions which are to be found in the revision by Archbishop Newcome, and also in, what I have often found of unexpected value, the version, (dated 1764), of the Rev. Richard Wynne, Rector of St. Alphage, London, are so little known and employed, while innumerable Commentaries are being brought before the public,—is at first sight very astonishing. A faithful perspicuous translation of the New Testament, with the ordinary aids of good division and punctuation, and of marks of quotation, &c. would supersede a large proportion of those Commentaries.†

The NOTES are only such as the narration or the rendering required ; and they present the compressed results of critical examinations, which to have detailed would have required volumes. I have often given the opinions of others as my authority : but, in no instance, without having made them my own ; and it is not through negligence or disregard that I have seldom stated the reasons on which I rest conclusions that are different from those of various scriptural critics whose writings I thankfully value. I am happy in referring the student to Kuinoel's *Commentarius in Libros Novi Testamenti Historicos*, which was reprinted in London some years ago, with Griesbach's Text annexed, and which may now be had at a very reasonable

\* For my vindication in employing this text, I refer to the writings of Bishop Marsh. The variations between it and the text of Scholz, are subjoined to a beautiful duodecimo edition of Griesbach's text, lately published by Taylor and Walton.

† Campbell's translation of the Gospels often affords useful suggestions ; but it is deficient in simplicity, and it departs too much from the letter of the original. Wakefield's translation of the New Testament must always be valuable to the critic.

price. The work is tinged occasionally by anti-supernatural explanations; but it presents almost every thing that can be desired, in connection with Schleusner's Lexicon, and Schmid's Greek Concordance.

In the **TECHNICAL ARRANGEMENTS**, by which some of the main objects of a Harmony are so essentially promoted, I have been greatly aided by my printer; and in the improvements made in this edition, to facilitate the perception of correspondence, my thanks are due to the unwearied zeal of his superintendent. No Harmony in our own language, with which I am acquainted, presents so much facility for comparing the verbal agreement, and the details, of the evangelical narratives, with so little serious interruption in the perusal of each. For the perception of verbal agreement, indeed, or the contrary, no arrangement of the common version can be any otherwise than a fallacious guide.

The **PRELIMINARY DISSERTATIONS** include every topic which is needed for the defence and illustration of my Arrangement. The First investigates the duration of our Saviour's Ministry: I believe that I have therein *proved*, that it included only two Passovers, that we have records of every festival that occurred during it, and that the miracle of the Five Thousand occurred when the Passover was approaching at which our Lord was crucified. The Second Dissertation investigates the structure of the first three Gospels, as far as respects the succession of events in our Lord's Ministry. The Third is occupied with the political and geographical state of Palestine, at that period: and presents a descriptive survey of the districts where our Saviour resided or journeyed, which will aid in following him in his labours, and in realizing the transactions recorded. The Fourth develops my method of arranging the occurrences between the festivals; considers the main, and only essential, objection to the arrangement; and presents an outline view of our Lord's Ministry, the perusal of which, or even of pp. 26 and 52 in the Harmony, will be found very serviceable in forming that general conception of the succession of events, which will make the reasons for the details more obvious, and promote the efficiency of the whole. Throughout these Dissertations, I have avoided every thing extraneous, and, as far as possible, every thing out of the reach of the unlearned scripturalist; and I have endeavoured, as much as perspicuity would permit, to compress the statement even of what I found requisite for the development and justification of my views. If any other work had

existed to which I could have referred for this purpose, I would have printed the Harmony alone. At present, this would be inexpedient.

The plan which I have adopted in the Third Dissertation, is probably unique. I have availed myself, by every means accessible to me, of the best descriptions of places and of natural objects given by recent travelers; omitting every thing merely modern; and selecting such passages only as afford a distinct and vivid conception of scenery in which the heart must ever feel a holy interest. The first part of this Dissertation, relating to the divisions of Palestine, might, like every other, have been greatly extended; but my object required only the statement of the conclusions to which a careful and repeated examination had led me.

The reviewer of my Harmony, in the (Boston) Christian Examiner, thus speaks of one characteristic, which, on examining other similar works with this in view, I find more reason even than I expected, to regard as peculiarly an advantage of my own. “He [the author] has preserved, to an unprecedented degree, the integrity of each of the four Gospels; and, with much fewer transpositions than his most wary predecessors have made, has woven the four into a natural, comprehensive, and complete history. His work is literally a *harmony*; for, unlike most works of the kind, it presents the elements of the gospel narrative”, “in a state of repose, aptly framed together, and fitting into each other, like the timbers of a well-built edifice. The order of Matthew and of John is preserved almost without change; and the portions peculiar to Luke, are inserted with very little alteration in his arrangement.”—On this last point, see Diss. II. App. B.

The American reviewer's impression of the spirit of the following work, gave me true pleasure. An apology can scarcely be needed for my here extracting the passage: the publication in which it appears, cannot be much known in England beyond our limited connection. “We would refer, before closing,” says the reviewer, “to a very interesting feature of the work before us. The work is, in its aim, purport, and end, a purely critical one.” “Though he [the author] keeps singularly close to his province as a critic, though he in the whole volume does not, so far as we remember, indulge so much as a single moral or religious reflection, though there is no parade whatever of devotional words or thoughts, he seems never to forget, and he never lets his reader forget, that it is a *holy*

“ record that he is analyzing, the history of the *Son of God* that he is  
“ illustrating.”

The first edition of this work was completed at the close of 1835. More subscribers' names were given in, than I could supply from the number of copies printed ; and it was not published. I published, however, a small impression of the Dissertations separately ; and copies of these, and still more of the Harmony, I transmitted to Clergymen,\* and Dissenting Ministers, whose attention, I supposed, might have been directed to the subject ; soliciting the statement of any objections to my Arrangement which they deemed of weight. I hoped that some or other of them would undertake to review the work in the *British Critic*, the *Eclectic Review*, or other theological publications. In this last expectation, I have hitherto been disappointed ; and I have had few strictures on my Arrangement. I have received from several quarters, out of my own religious denomination, expressions of great satisfaction with the argument in the First Dissertation ; but as yet I have seen no examination of the Harmony, except in those periodicals from which a favourable opinion was most to be anticipated. Whatever has been suggested by these, or by private communications, has received my thankful attention.

My brethren in Boston and its neighbourhood had, before the completion of this work, been prepared to give it a favourable reception. The Introduction to the Geography of the New Testament, first published in 1806, in which I had given an outline of our Saviour's Ministry on the principles developed in this volume, had been repeatedly reprinted in the United States ; and in 1830, the Rev. Dr. Palfrey, now Professor of Biblical Literature in Harvard University, at Cambridge, near Boston, published a *Harmony of the Gospels*, expressly founded on that arrangement. At a

\* To one of these, the Rev. T. Hartwell Horne, I am indebted for the knowledge of a remarkable work published at Copenhagen, *Quatuor Evangeliorum Tabulæ Synopticæ*, by H. N. Clausen, Professor of Theology in that University. The sections are arranged according to the Author's judgment of the order of events ; and there are numerous observations which the biblical student would find worth consulting. The Preface, containing a view of the history of Harmonies, of the use of such works, and of the encouragement to undertake them, is very interesting and valuable. I retain a grateful sense of Mr. Horne's liberal-minded urbanity, in his communications respecting Clausen's work, and his long-continued loan of it.



later period, the Rev. Dr. Henry Ware, Jun., Professor of Pastoral Theology in the Divinity College of that University, made it the foundation of his interesting and instructive *Life of the Saviour*, reprinted in this country. And when my first edition was just completed, I saw another indication of the extensive reception of my arrangement among scripturalists in the United States, in the adoption of it in *Questions on Select Portions of the Four Evangelists*, by the Rev. Joseph Allen, of Northboro', Mass. 6th Ed. Boston: 1834.—I thankfully rejoice in all this; for I believe that the effect of my system of arrangement on the minds of intelligent scripturalists, at least if not pre-occupied by any other system, will generally correspond with that expressed to me by my much valued American friend, the Rev. F. W. P. Greenwood, Minister of King's Chapel, Boston. "I am", he says, "a firm believer in the Bipaschal system, which I "admire for its simplicity, and delight in for its distinctness. It gives me "a clear view of the course of our Saviour's ministry, and has in this way "added much to my spiritual happiness." So it has to my own.

I have, at different times, been occupied in drawing up narratives, some extending over a life, others involving the guilt or innocence of individuals in particular circumstances, and one respecting a most eventful and crowded period of a few days; and, in the latter case especially, from a variety of conflicting documents, and other sources of evidence; and I cannot but believe that the habits of judging, on such subjects, to which I have thus and otherwise been trained, have been, in this work, of peculiar aid for the attaining of an accordance with reality. In the leading, and indeed in all essential points, I have a strong conviction that I have attained that accordance. I cheerfully hope that this volume will aid others in the contemplation, and lead some to the dutiful study, of the work and character of him, whom to know, as we may know, is to love and to revere: under a sense of responsibility to him, I have pursued this, the most interesting labour in which I was ever engaged, and have already had an ample reward: and I now humbly commend it to the blessing of his God and Father.

*Bristol, June 13, 1838.*

## *Notice of the Variations between this and the First Edition.*

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Whatever alterations in the translation, or in the arrangement of the passages for comparison, the Author thought likely to render his work more useful to the Scripturalist, he has deemed it a duty to make; and in every other way in which he believed he could improve it, whether in the Harmony itself, or in the Dissertations, he has done all in his power to bring it into a state in which he might leave it, with satisfaction to himself, to prepare other works which he has for many years had in contemplation.

He is solicitous, therefore, that *the present Edition should be regarded as the basis for critical strictures.*

Nevertheless the essential advantages, both of the Harmony and the Dissertations, remain unaffected; and he has printed separately, for the Subscribers to the former Edition, a Supplement containing such altered portions as could be so given, with a statement of the leading changes made in the present Edition. As far as respects the arrangement of the evangelical records, these are sufficiently noticed in pp. 40 and 188, with one exception, viz. the transfer of Luke xii. 17, 18, from the Section on the Lord's Supper, to its position in the Gospel, for the reason stated in note §, p. 236.

Among the additional matter, given in the above-mentioned Supplement, are the Notices of the Seasons and Weather in Palestine, contained in the following Dissertations, p. cxxviii. When the main principles of the subsequent Arrangement were ascertained, their adaptation to the facts stated in that page was not at all considered: indeed several of the most important, in relation to the intensity of the summer heat, were not then known to the Author.

In the First Dissertation various passages have been omitted which seemed to be of a temporary nature, and to partake too much of the character of personal controversy: these principally respect the *Dissertations upon a Harmony of the Gospels*, by the Rev. Edward Greswell, M.A., and *The Chronology of our Saviour's Life*, by the Rev. C. Benson, M.A. It has been the Author's solicitous aim to adapt the work to general and permanent usefulness, having great confidence that, directly or indirectly, it will eventually produce a material change in the views of Scripturalists on the topics which it embraces.

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INDEX TO THE GOSPELS.

### *Corrections and Emendations.*

- P. xxi. l. 12, *for* frequented *read* celebrated at Jerusalem  
— xliv. l. 2, *dele* the Discourses of Christ on the Mount of Olives,  
— xlv. l. 19, *dele* (not improbably to those of Palestine),  
In the HARMONY, Lachmann *for* Lachman *throughout*.  
P. 15 note — *dele* the reference to “two other renderings.” See *Explanatory Observations*  
*respecting the Translation*  
— 30 John iv. 4 — *read* Now it was necessary  
— 37 note † — *read* δευτεροπρωτον .  
— 40 l. 11 *from bottom* — *read* (Diss, II. App. B.)  
— 41 *last line* — *read* Part III.  
— 66 Matt, vi. 22 — *read* The lamp of the body  
— 83 Luke v. 29 — *read* that placed themselves at table with them  
— 90 2d col. — *dele* Mark vi. 9, and *see* p. 135.  
— 145 note — *dele* It appears to have been commonly called Chorazin. See pp. cii and cvi.  
— 106 note, l. 1 — *read* like the fourth,
- 

### *Errata.*

- P. 43 col. 3 — *read* Ἑλλήνων  
— 91 Matt. x. 5 — Samaritans  
— 111 Luke xv. 27 — sound.’\*  
— 121 Matt. xii. 32 — come.  
— 147 John vi. 12 — lost.’  
— 176 Matt. xviii. 29 — owest.’  
— 188 Luke xiii. 28 — all the rophets, in  
— 209 Matt. xxi. 31 — first.”  
— 215 col. 2 — <sup>20</sup> And *for* <sup>21</sup> And  
— 279 John xix. 41 — sepulchre, §  
— 297 l. 2 — SECT IV

# DISSERTATION I.

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## ON THE DURATION OF OUR SAVIOUR'S MINISTRY.

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### SECT. I. *Various Opinions respecting it.*

THE Ministry of Christ includes the period between his Baptism and his Ascension. It may sometimes be convenient to designate the opinion that this period included *two* Passovers only, the *bipaschal* system ; that it included *three* only, the *tripaschal* ; and that it included *four*, the *quadripaschal*.

That the Ministry of Christ included four Passovers, has been the prevalent opinion ever since the time of Eusebius ; but, to use the words of Mr. Benson, this “was totally unknown to the Christian Fathers of the first three centuries.”\* Upon this hypothesis is founded the very valuable Harmony of Archbishop Newcome, which was itself much framed upon that of Le Clerc ; together with Dr. Doddridge's, Mr. Greswell's, and various others.† The excellent Diatessaron by Professor White, which was drawn up by aid of Newcome's Harmony, and others in Latin and English derived from White's, are of course arranged on the quadripaschal system.

Whiston and Macknight framed their respective Harmonies upon the supposition that the Ministry of Christ included *five* Passovers. Scaliger, Sir Isaac Newton, Stillingfleet, and others, adopted the same opinion : but

\* See p. 254 of “The Chronology of our Saviour's Life, or, An Inquiry into the true time of the Birth, Baptism, and Crucifixion of Jesus Christ ; by the Rev. C. Benson, M. A., of Trinity College, Cambridge, 1819 :”—a work well deserving the attentive perusal of the critical student. Mr. Benson himself adopts the tripaschal hypothesis.

† Newcome's Harmony, and Mr. Greswell's, are in Greek : an English Harmony has been founded on each of them.—Doddridge obviously received with hesitation, the hypothesis upon which his arrangement is founded.

the tendency of the critical scripturalists of the present day, is to shorten, not extend, the period assigned by the prevalent hypothesis.\*

Lamy constructed his Harmony, 1699, upon the principle that our Lord was crucified at the *third* Passover after his Baptism; and Bengelius his, with much greater judgment in the details, in 1736. On this, the *tripaschal* hypothesis, is founded the Harmony of the Four Gospels by Samuel Lieberkühn, first published in German, and afterwards in English;† the Life of Christ framed on the arrangement of the Rev. Newcome Cappe, by his late excellent widow; the combined narrative in the chronologically-arranged Bible by the Rev. Prebendary Townsend; and the Chronological Table prefixed to the edition of Griesbach's Text, published by Taylor and Walton. This hypothesis was entertained by Dr. Lardner, and by Dr. Benson; and it has recently been advocated, with great ability and research, by the Rev. C. Benson, in the work already cited. It was also held by several intelligent writers in the third and fourth centuries; and, if the Gospel of John were our only means of judgment, this opinion, though not without serious difficulties, as will be shown hereafter, would be that in which—discarding the common opinion as founded on “late and scanty” tradition, and “obscure and inconclusive reasoning”—the scripturalist would ultimately rest.—See Benson, p. 258.

During the first three centuries, it was the prevalent opinion, that the Ministry of Christ lasted not more than a year and a few months. Influenced by this consideration, and by the examination of the first three Gospels, Dr. Bentley adopted this, the *bipaschal* system. From him, it was communicated to Dr. Hare; and by him to Mr. Mann, afterwards Master of the Charter House, who defended it “with much learning and sagacity,” in his work on the True Years of the Birth and Death of Christ, first published in English in 1733, and afterwards in Latin in 1742.‡ Upon

\* The late Dr. Burton, Regius Professor of Divinity at Oxford, in his Lectures on the Ecclesiastical History of the First Century, 1831, inclined to the opinion “that our Saviour's Ministry occupied part of three years; i. e. one whole year and part of two others.” With this explanation, his view appears to accord with the *bipaschal* opinion, as there could be only two Passovers in “one whole year and part of two others,”—unless indeed he meant Julian, instead of Jewish years. If my interpretation of Professor Burton's view is correct, we have three learned clergymen taking each a different opinion: Mr. Greswell being for four Passovers, Mr. Benson for three, and Dr. Burton for two.

† This work, being a single narrative constructed from the Four Gospels, would more properly be termed a *Monotessaron*, or *Diatessaron*. It is chiefly founded on Bengel's Harmony.

‡ See Biographica Britannica, vol. i. 2d Ed. p. 345, quoted in Newcome's First Reply, p. 119.



this principle, Mann constructed a Chronological Arrangement of the Gospel History; and Dr. Priestley formed a Harmony upon it, which he published in Greek and in English, prefixing a Letter on the subject, addressed to Dr. Newcome, then Bishop of Waterford, together with Observations in defence and illustration of his arrangement. Dr. Newcome replied in 1780, and Dr. Priestley soon published a Second Letter, to which he prefixed the former one. In 1781, Dr. Newcome published his reply to Dr. Priestley's Second Letter; and Dr. Priestley addressed to him a Third Letter, which closed this controversy; a controversy marked by that urbanity and candour which the love of truth, united with the christian temper, cannot but produce. The Bishop's Reply to Dr. Priestley's Second Letter, is peculiarly valuable, as it respects the "Testimony of the Christian Fathers", for the judiciousness of his views, and for the information which it contains.

To support the *bipaschal* system, Mr. Mann and Dr. Priestley, besides transposing the sixth and fifth chapters of St. John's Gospel, deemed it necessary to maintain that *το πασχα*, *the passover*, in John vi. 4, was not in the original Gospel. Bishop Pearce, in his Commentary,—from considering the position of the sixth chapter, between the fifth, relating he thinks to the Pentecost, and the seventh, relating to the Tabernacles,—argues that the whole verse is spurious.

The whole verse is, however, found in all known Manuscripts containing the passage, and in all existing Versions; and there is no adequate evidence to support the opinion that the early Christian Writers were without the words *το πασχα* in their copies of the Gospel. In the present advanced period of textual criticism, such emendations could scarcely have been proposed by the eminent persons above-mentioned.

The arguments in favour of the omission of *το πασχα*, *the passover*, in John vi. 4, are, 1. That none of the early Fathers could have held the opinion that our Lord's Ministry did not include more than two Passovers, if they had had those words in their copies of St. John's Gospel, which were much more ancient than any manuscripts at present existing; and, 2. That Irenæus, who advocated the strange theory that our Lord's Ministry lasted twenty years, does not appeal to this verse in support of it—*anxious as he naturally was to discover indications of the occurrence of Passovers.* Newcome and Benson combat this second argument, by showing that Irenæus "only proposed to mention how often, at the season of the Passover, our Lord, after his Baptism, *went up to Jerusalem.*" With respect to the former, there are two views of the matter: either, that the early Writers did not observe the supposed inconsistency between the mention of a Passover in John vi. 4, and their own opinion; or, that they

regarded the *approaching Passover*, there spoken of, as that at which our Lord was crucified. Dr. Newcome supplies the same supposition in relation to Irenæus. Indeed those who dwelt principally on the Gospel of Luke for their chronology, could scarcely avoid the conclusion that the Passover mentioned in John vi. 4, as approaching when the miracle of the Five Thousand was wrought, was the *last* Passover, since that Evangelist records the miracle in the same portion of his Gospel in which he says, ch. ix. 51, that the time was come for Jesus to be received up. The supposition that the Fathers in question entertained this opinion, even if the opinion itself could be shown to be critically untenable, is greatly to be preferred to the position that the words *το πασχα* are spurious, if not the whole verse, though found in every known authority of every class.

Resting on the prevalence, during the first three centuries, of the belief that our Lord's Ministry did not extend beyond about one year, in connexion with the fact that there is no record of transactions at more than two Festivals that were certainly Passovers, Gerard John Vossius came to the conclusion, as highly probable, *that the Passover referred to in John vi. 4, was that at which our Lord was crucified.* To this conclusion the Author of the present work had come by his own examination, and had attained a strong conviction of its solid foundation, before he had become aware that the opinion had been entertained by any other.\* The grounds of this conviction will be given, in some detail, in a subsequent part of this Dissertation; but it may here be stated, to be at least a presumption in its favour, that, without any alteration in the text, it accords with what some of the most learned chronologists—Scaliger, in particular, though he himself rejected it—have pronounced to be the most ancient opinion respecting the Duration of our Lord's Ministry.†

While this second Edition was preparing for the press, the Author had the great satisfaction of learning that other earlier critics *identified the Passover in John vi. 4. with that at the Crucifixion.* Sam. Petitus maintained, without hesitation, that the Passover which was nigh when the miracle of

\* The Author's mind had been so much impressed with the representations of Mann and Priestley, who claimed G. J. Vossius as an advocate for the omission of *το πασχα*, that Newcome's rectification of the error, into which even Marsh has fallen, was unnoticed by him when he first attended to the subject in 1800; and from that time, for twenty years probably, he had no opportunity of recurring to Newcome's Reply to Priestley, nor for a much longer period to Vossius's own work.

† After citing various early Authors in favour of it, Mr. Mann (p. 154) says "the great Scaliger acknowledges, *Vetustissima est Opinio* (Can. Isog. p. 309): And Petavius, *Neque paucorum neque plurius Scriptorum fuit hac sententia, sed doctrina et autoritate prestantium, et sane vetustissimorum.*"

the Five Thousand was wrought, was the Crucifixion Passover; and says that this is evident from Luke ix. So also argued Burmann, referring to Petit and to Vossius.\*—It is highly probable that such was the opinion of the early Christian Writers, who regarded the records of the Ministry of Christ in the first three Gospels, as referring solely to the year before the Crucifixion.

## SECT. II. *View of the Opinions of the Early Christian Writers.*

The opinions of the early Christian Writers have been examined, with great earnestness, both by those who have advocated, and by those who have opposed, the short duration of our Lord's Ministry. The question is not to be decided by those opinions; but whatever weight is to be assigned to them, it certainly is in favour of the bipaschal system. It is not required by the purpose of this Dissertation, to enter, in detail, into the examination of the evidence respecting them; but the following appears to be a just representation of the state of the case.†

1. There could have been no authorized steady tradition, handed down from the apostolic times, that the Ministry of Christ extended through more than three years; otherwise the early Fathers could not have rested, as, with the exception of Irenæus, they obviously did rest, in the opinion that it lasted less, or a little more, than a year. On the other hand, as is argued by Benson, the Valentinians and Clemens Alexandrinus could not have rested their opinion on the prophetic declaration respecting "the acceptable YEAR of the Lord," if there had been any distinct authorized tradition to that effect.

2. Several of the early Writers, Tertullian, Julius Africanus, Lactantius, &c., speak of our Lord's *death* as taking place in the 15th year of Tiberius, when the two Gemini were Consuls, that is in the year 29. These are rightly regarded as holding the short duration of our Lord's ministry; for,

\* The Author owes this information to the researches of his Friend and former Pupil, the Rev. Benj. Mardon, M. A., whose pursuits have led him to enter, with much earnestness and success, into the critical study of the Scriptures.—The passages above referred to, are found in the following works: Samuelis Petiti *Eclogæ Chronologicæ*, Paris. 1632, lib. i. c. xii. Gerardi Joannis Vossii *Dissertatio Gemina*, Amst. 1643, de Annis Jesu Christi, p. 52. F. Burmanni *Exercitationes Academicæ*. Francis Burmann died in 1679.

† The critical student may see the subject amply discussed in the Correspondence between Newcome and Priestley, Marsh's Notes on Michaelis, vol. iii. p. 56—67, Benson's Chronology of our Saviour's Life, p. 241—292, and Greswell's Dissertations upon the Principles and Arrangement of a Harmony of the Gospels, vol. i. p. 421—442.

since St. Luke gives the same date to the commencement of the preaching of the Baptist, they must have regarded the whole as occurring within one year. How they reconciled the opinion with the Gospel of John, does not appear.—Those who dwelt on the Gospel of Luke, would naturally fall into this opinion; because that Evangelist has assigned one date only, and records no festival before the Passover at which our Lord was crucified. Nevertheless, as the 15th year of Tiberius began August the 19th, in the year 28, and as our Lord was crucified at a Passover, even the Gospel of Luke alone would scarcely allow the considerate to assign so short a period, as the interval before the next Passover, for the whole of the ministry both of the Baptist and of our Lord. And, indeed, Clemens Alexandrinus states that some who accurately weighed matters, referred the death of Christ to the 16th year of Tiberius. Those who took into account the Gospel of John, could not do otherwise than place the Crucifixion in the 16th year of Tiberius, viz. in the year 30. But whether they placed the death of Christ in the 15th or the 16th year, they must have regarded his Ministry as not including more than two Passovers.

3. There was a class who, as already intimated, adopted the opinion that the Ministry of Christ lasted only about a year, under the influence of the words of prophecy by Isaiah, repeated by our Lord himself. The Valentinians, and Clemens Alexandrinus, rested their opinion on this basis, as decisive. The ancient Christians of this class may, or may not, have taken the Gospel of John into account. Those who examined it, must have regarded the approaching Passover in John vi. 4, as that at which our Lord was crucified,—an opinion, which, though it supposes the sixth chapter to be out of *chronological* order, perfectly agrees with the narratives of the other three Gospels.

4. When considering those questions which depend upon the express comparison of the four Gospels, or at least upon a full acquaintance with them, it is proper to bear in mind, that, during at least the first century after they were written, the possession of all four would be very rare; and that the facility of comparison, in manuscripts not divided into chapters and verses, would be vastly less than it is at present. As the knowledge of St. John's Gospel extended, in connection with the other three, it seems to have wrought some change in the opinion of the Fathers; for several, during the third and following centuries, regarded the Ministry of Christ as including three Passovers. Among these were the Author of the Harmony attributed to Tatian,\* Jerome, Cyril, Epiphanius, and

\* Tatian himself is said to have followed the then prevalent opinion of two Passovers only.

Apollinarius. But it appears nearly certain that those of the early Christian Writers who considered our Lord's Ministry as including more than two Passovers, still regarded the Gospels of Matthew, Mark, and Luke as relating the events of one year only, between the Imprisonment of the Baptist and the last Passover.\* If they were consistent, therefore, they must have considered the words of John, in ch. vi. 4, as referring to the last Passover.

5. Eusebius, who wrote in the early part of the fourth century, was the first who represented the Ministry of Christ as including four Passovers. The considerations which led him to this opinion, he has himself stated. They were, in the first place, an unsound conclusion, from untenable premises, respecting the succession of the Jewish high-priests; and, in the second place, an interpretation of the *half-week* in the prophecy of Daniel, ch. ix. 27, which interpretation is, to say the least, attended with too much uncertainty to rest such an inference upon.† Bishop Marsh informs us, in his Notes on Michaelis, p. 65, that even the opinion of Epiphanius, that our Lord's Ministry lasted somewhat more than two years, was not generally received at the end of the fourth century; and that Augustin, whose name alone was of great authority, still retained the ancient opinion, viz. that it included two Passovers only. The hypothesis of Eusebius, however, as the same eminent critic states, prevailed at last over all other opinions. "During the middle ages, no further inquiries appear to have been made on this subject; and even after the Reformation, all the Harmonists of the 16th and 17th centuries have taken for granted that Christ's Ministry lasted between three and four years.‡ But Bengel in his Harmony of the Gospels published at Tübingen in 1736, reduced it to two years. And a short time before this Harmony was published, Mr. Mann revived the ancient opinion that it lasted one year, which he has defended with great learning and ingenuity."

6. Upon a review of the evidence afforded by the early Christian Writers, the Author of this work, though originally led to adopt his present opinion as to the duration of our Lord's Ministry by what he still regards as the decided preponderance of that evidence in its favour, is less than ever disposed to lay any considerable stress upon it. "I am content," says the excellent and judicious Newcome, "to differ from the ancients, provided I agree with the Gospels": in that sentiment the

\* See Marsh's Notes on Michaelis, vol. III. pp. 57 and 64.

† See Benson's Chronology, p. 256—258.

‡ Gerson, Chancellor of the University of Paris in the 14th and 15th century, published a Monotessaron, in which he is said to have followed Augustin. See Marsh's Notes, p. 40.

Author heartily accords ; and as, at last, the appeal must be made to the facts of the Gospels, it might be as well to leave every thing out of view except what we derive from, or can support by, the statements of the Evangelists themselves.—See also Benson, p. 243.

SECT. III. *General Considerations respecting the direct Scriptural Evidence on the Subject.*

1. No one of the Evangelists has specified the time between the Baptism and the Death of Christ ; and, from the nature of the case, the decision of the question is left to be made on considerations which are alike open to the learned and to the unlearned.

2. Nothing can be derived from the first three Gospels, either separately or conjointly, which authorizes to conclude, that after the Baptism of our Lord, there were more than one Passover before that at which he was crucified. Matthew, Mark, and Luke, speak only of one Passover, viz. the last : nevertheless, since the Walk through the Cornfields must have occurred in the part of the year after a Passover,\* and since the Crucifixion could not therefore have occurred at the Passover in the 15th year of Tiberius, it follows that there must have been two Passovers in the Ministry of Christ after his Baptism. Hence those of the Ancients who placed the Crucifixion in the 15th year of Tiberius, i. e. at the Passover in the year 29, must have been in error ; and those showed more exactness who placed it in the 16th, i. e. in the year 30.

3. By means of St. John's Gospel we are able to say, with certainty, that there were at least two Passovers in our Lord's Ministry ; for that Evangelist records his transactions at a Passover which occurred shortly after his First Miracle at Cana, and before the Imprisonment of John.

4. After comparing John iv. 1, with ch. iii. 24, there can be no doubt that we are to place all the events recorded in at least the first four chapters of that Gospel, before the Imprisonment of the Baptist, and consequently between the 11th and 12th verses of the fourth chapter of Matthew.

5. Considering the silence of the first three Evangelists as to the remarkable circumstances in that portion of St. John's Gospel, especially of what occurred at the Passover, it must be regarded as *their* main object to record the Public Preaching of Christ *after* the Imprisonment of John ; and, in reference to Matthew and Mark in particular, to record the occurrences in *Galilee* from that event to the period of his leaving it shortly before the last Passover.

\* See Harm. p. 37. A different opinion is referred to in Diss. IV. Sect. ii.



6. The three great national festivals were the Passover, the Pentecost, and the Tabernacles. The Passover took place at that full moon which occurred at the vernal equinox, or first after it, or to the extent perhaps of two or three days before it: the Pentecost occurred seven weeks after the Passover: the Tabernacles on the fifteenth day of the seventh month of the Jewish year;—the year commencing at the new moon before the Passover. Besides these, there was another considerable festival, the Feast of Dedication, held near the end of the ninth month, in commemoration of the purification of the Temple by Judas Maccabæus: but this was in no way *obligatory*; and as it usually occurred in December, it is not likely that it would be frequented by the inhabitants of Galilee. Compare Matt. xxiv. 20.

The Passover, the Pentecost, and the Tabernacles, were of divine appointment. The Passover, or Feast of Unleavened Bread, was designed to commemorate the preservation of the Israelites from the destruction which overwhelmed the first-born of the Egyptians; and at this, the first-fruits of the barley-harvest were offered. At the Pentecost, or Feast of Weeks, the first-fruits of the wheat-harvest were offered; and it became, by the event, the commemoration of the giving of the Law. The Tabernacles occurred in that part of the year, when the produce of the fields and vineyards had been gathered in: it was appointed in commemoration of the abode of the Israelites in the Desert, and the divine protection during it; but with it was connected a thanksgiving for the blessings of the year; and some of the ceremonies in the later times appear to have had a peculiar reference to the expectation of the Messiah. This festival was observed with great solemnity, connected with extravagant festivity and rejoicing.

At each of these three festivals, every adult Jew, at least if dwelling in the land, was under an imperative obligation to attend. The divine command is very express. Exod. xxiii. 14. ‘Three times in the year all thy males shall appear before the Lord thy God.’ And again in ch. xxxiv. 23. ‘Thrice in the year shall all your men-children appear before the Lord God, the God of Israel.’ So also in Deut. xvi. 16. ‘Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall choose; in the Feast of Unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles.’

7. In investigating the preliminary question—What was the Duration of our Lord’s Ministry?—it is requisite to leave out of view, in the first instance, all inferences deducible only from particular arrangements of the facts of the Gospels, or from calculations founded upon them; and to confine ourselves to the information which we derive from the Gospels alone. If such can be found that establishes any system, all other facts, correctly

ascertained, will prove capable of satisfactory reference to it : nevertheless, if we find the facts of the Gospels, when fairly considered in detail, inconsistent with that system, we must, for the same reason, retrace our steps, and try some other hypothesis.

8. No inferences from expressions capable of a satisfactory explanation upon any other hypothesis, can be admitted as *proof* of that for which they are adduced : nevertheless, by the accumulation of such inferences, legitimately drawn, the presumption in favour of it may be greatly increased.

Agreeably to this principle, we should do wrong to rest, as some of the Ancients did, upon the prophetic expression, 'The acceptable YEAR of the Lord', in proof of the bipaschal system ; because, if it really denote a definite period of time, it may well mean the remarkable year of our Lord's Preaching in Galilee, whether or not this were the *first* year of his Ministry. In like manner, no decisive inference for the quadripaschal system can be justly derived from the parable of the Barren Fig-Tree, (p. 140), in which the Master says, 'Three years I come seeking fruit and finding none': for, (1) The nature of parabolic language forbids us to strain expressions of this kind too closely ; (2) If we interpret the expression as referring to the years of Christ's Ministry, the following words, 'Let it alone this year also', best agree with the opinion of Sir Isaac Newton, Macknight, &c., that it included *five* Passovers ; (3) On the bipaschal theory, it is capable of a perfectly close reference to the three national festivals at which our Lord had already visited Jerusalem and wrought miracles there, the fourth being the approaching Passover, when the Jews decided their doom by rejecting and crucifying him : those festivals were THEIR *fruit-seasons*.

#### SECT. IV. *On the Quadripaschal Hypothesis—that the Ministry of Christ included Four Passovers.*

In the last paragraph of the preceding Section, sufficient notice has been taken of the only expression which can be considered as intimating the length of our Lord's Ministry : and though it is sometimes adduced in support of the quadripaschal system, it is obvious that it yields no proof of it. It deserves further to be observed, that it is recorded by St. Luke alone, who, though very particular in his notes of time in relation to the commencement of the Baptist's Ministry, gives no reason (see Sect. iii. 2) to suppose that, in the period between that epoch and the Crucifixion of Christ, there were more than one Passover.



There is no other expression which appears capable of presenting any direct evidence in favour of the quadripaschal system.

Taking the Gospels alone as our guide, the opinion that our Lord's Ministry lasted above three years, so as to include four Passovers, depends upon the two following positions conjointly: 1. That the Feast, in John v. 1, at which the miracle was wrought at the Pool of Bethesda, was a Passover; and, 2. That the Passover spoken of, John vi. 4, as approaching when the miracle of the Five Thousand was wrought, occurred the year before that at which our Lord was crucified.

The second of these arguments it has in common with the only form in which the tripaschal system is now held, though not, there is reason to think, so held in the ancient times, (see Sect ii. 4); and this argument will be considered in the following Sections.

The first position may *possibly* be the fact; but it cannot be admitted to prove the quadripaschal hypothesis, when the belief that it is the fact has no other solid support than the hypothesis which it is adduced to prove. The presumption is strongly against it. For, (1) Coming as it does after a Passover, with no more events intervening than might well have occurred before the ensuing Pentecost, it may reasonably be regarded as the Pentecost, unless some strong reason to the contrary could be shown; and, (2) The absence of the definite article in ch. v. 1, 'After this there was a feast of the Jews,'—where we find *την ἑορτήν*, not *την ἡ ἑορτήν*,—is almost conclusive against the supposition that it was a Passover.

With respect to the first point, no necessity occurs for regarding the festival in John v. 1 as the Passover, except what arises from the hypothesis itself. Suppose it were an established fact that our Lord's ministry included four Passovers, then it might have been allowable—for the purpose of expanding the records over as large a space as possible, in order to make those records accord with the supposed fact,—to represent the festival in the fifth of John as a second Passover. Nevertheless, the Ancients, as it appears universally, (not excepting those in the fourth century who adopted the quadripaschal system), ascribed the events following the Imprisonment of John to the year which preceded the only Passover that is recorded by the first three Evangelists; and those, consequently, who regarded the festival in the fifth of John as a Passover, must have placed it before that event.

With respect to the second reason—the absence of the article before *ἑορτήν*, *feast*,—this really seems next to decisive on the subject; and the need of the article if the festival were the Passover, is the probable cause of the introduction of it in MSS. which were copied under the influence of the opinion, (which became prevalent after the fourth century), that

there were four Passovers in the Ministry of Christ.—“ Josephus, “ I believe,” says Mr. Benson, “ as well as the sacred writers, always “ distinguishes the Paschal from the other feasts by the use of the definite “ article.” \*

It may, however, be requisite to advert to what has been regarded as an intimation of time, and as best suiting the supposition that the festival in the fifth of John was a Passover. When the men of Sychar were coming out to our Lord, in consequence of the report of the Samaritan woman, our Lord said to his disciples, John iv. 35, ‘ Say not ye, There are yet four months and then cometh harvest?’ It has been hence inferred that this was four months before harvest time, viz. at the end of the year, or very early in the spring,—the wheat-harvest usually being in May. Mr. Benson has entered fully into the consideration of this passage; and he thinks (p. 247) that our Lord’s assertion which follows the above—‘ Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest’—“ has much more the appearance of being derived from “ the contemplation of the actual face of the country, as it was then spread “ before him, than the one before mentioned, and would almost seem to “ determine the period at which it was made to have been in the midst of “ the harvest, instead of four months before it.” † It does not appear necessary to suppose that the period was “ in the midst of harvest”; or even, as Mr. Benson afterwards says, (see the foregoing note), when the fields were “ ripe and ready for the reapers’ labours.” It is sufficient for

\* See Chronology of our Saviour’s Life, p. 252, to which work, (p. 249–254) the reader may be referred for a judicious and conclusive defence of the received reading, without the article, and also of the position above stated in relation to the interpretation of it.

† “ Certainly,” continues this judicious critic, “ it is to be allowed that in these words “ our Saviour’s principal reference was to the spiritual harvest which his disciples might “ gather into the garner of their Lord from the ready-minded and believing Samaritans; “ but it is also equally natural to suppose that our Saviour was led to the use of this “ peculiar metaphor by the existing appearances of Nature around him, which, through- “ out his Ministry, were the general source of his language and instruction. Now had “ this incident occurred four months before the harvest, that is in the middle of Winter, “ the desolation of the surrounding scene could scarcely have recalled to his mind the “ beauties and the riches of the fields, ripe and ready for the reapers’ labours. Such an “ allusion would have surely been unnatural at such a season, and therefore contrary to “ the simplicity of our Lord, who seldom strayed to a distance for his illustrations, but “ drew them in the fulness of his wisdom from the most appropriate and immediate “ objects which presented themselves to his view, knowing that by this means he would “ render himself most intelligible to his hearers, and produce the deepest impression “ both upon their hearts and memories.”—I have quoted the passage as capable of extensive application to our Saviour’s mode of teaching.

the application of his just remarks, if the grain were ripening for harvest. The contrast appears best maintained thus: The usual four months from seed time have not elapsed; and the corn around is not yet ready for the reaper; but, from the seed which I have only just now sown, the harvest is already arrived; the fields—presenting numerous companies coming from the city—are already white for harvest. See Harm. p. 32.—It cannot be denied that the passage will bear the interpretation given to it by those who are of opinion that the festival in the fifth of John was a Passover; but it in no way proves that opinion; for the interpretation rests upon the opinion, and not the opinion upon the interpretation.\*

There is, then, no adequate proof that the festival in the fifth of John was a Passover; nor, consequently, any adequate proof, from the Gospels alone, that there were four Passovers in the Ministry of Christ.

There are, however, two arguments of a different nature, on which much stress is sometimes laid by the advocates of the quadripaschal hypothesis, and which must be noticed. The first is that by which Eusebius supported the hypothesis, derived from Daniel's prophecy of the Seventy Weeks, ch. ix. 24—27. In the 27th verse the Prophet says, 'He shall confirm the covenant with many for one week; and in the midst of the week, he shall cause the sacrifice and the oblation to cease.' The *midst of the week* (of years) is supposed by those who rest on this argument, to refer to the period of our Lord's death; and to imply that his Ministry had previously lasted three years and a half. If the fact had been previously established, this reference might not have been altogether inadmissible: but it is not allowable to explain a prophecy by a fact which rests upon that prophecy for the evidence of its reality.†—Dr. Priestley and Mr. Wintle interpret

\* Mr. Greswell adopts the same view with Mr. Benson, referring the visit at Sychar to May, while Newcome places it in the winter months. See Greswell's Diss. vol. II. p. 209—215.

† Dr. Stonard, in his Dissertation on the Seventy Weeks of Daniel, regards *the week* as commencing with the baptism of our Lord, which he places in the autumn of the year 27, and terminating in 34, which he considers as the time of the conversion of St. Paul, the Apostle of the Gentiles. He reckons the period of Seventy weeks backward from the destruction of Jerusalem in the year 70, which brings to the close of the Old Testament Canon; and regards the first period of *seven weeks* as *preceding* the Seventy. His view as to the Seventy Weeks is very striking; but since our Lord so distinctly declared that no one knew the exact time when his prediction respecting Jerusalem would be fulfilled, I cannot think that this could have been the object of so definite a prophecy. On the whole, I prefer the opinion of Prideaux respecting the commencement of the 490 years, viz. from the commission of Ezra, B. C. 458. The *seven weeks* from this, brings us to the accomplishment of Nehemiah's; and the *sixty-two weeks* onward, after

the week to denote the period from the commencement of the Jewish War in A. D. 66, to its final termination in 73, in the middle of which period the termination of sacrifices took place by the destruction of the Temple in September A. D. 70. Mr. Faber makes the week *terminate* with that event, and so begin about the end of 63 or the beginning of 64. It is observable that at this time the declarations of Christ were brought to the view of the believers in Palestine by the publication of the Gospel of Matthew, which called their attention to the approaching signs of the predicted desolation; and the war by which the final termination of sacrifices and offerings was brought about, commenced in the middle of that period, from which time there must have been a great interruption, if not a general cessation, of the voluntary offerings and legal sacrifices of individuals, ending, before the actual taking of Jerusalem, in the total relinquishment of the daily sacrifices. This reference best suits the latter part of the verse, which, however it may be rendered, obviously has in view the destruction of the city by the Romans.

The *second* argument is derived from the words of the Jews to our Lord, at the First Passover, John ii. 13, τεσσαρακοντα και εξ ετεσιν ωκοδομηθη ο ναος ουτος, rendered in the Common Version, 'Forty and six years was this temple in building'. Without taking notice of what has been advanced by Mr. Benson, to show that this passage "cannot be made" subservient to the establishment or refutation of any system of chronology

*which* the Messiah was to be cut off, and in the year 25. The next, the *seventieth week*, included the great event which virtually closed the dispensation of the Law. The *single week* last mentioned in the prophecy, I place as Faber does.—Whatever interpretation is the true one respecting the *commencement* of the Seventy Weeks, there is no room to doubt that this prophecy must have occasioned that general expectation of the coming of the Messiah which we find so strongly marked at the birth of our Lord.

The reader will be glad to see Dr. J. Pye Smith's rendering of the passage, as given in his *Four Discourses on the Sacrifice and Priesthood of Christ*. It is the most satisfactory I have seen. 'Seventy weeks are determined with regard to thy people, and with regard to thy holy city, to restrain the rebellion and to put a complete end to the sin, and to make atonement for iniquity, and to introduce a righteousness *which shall be for ages*, and to put a complete end to vision and prophecy, and to consecrate a holy of holies. Know then, and deeply consider, *that* from the going forth of the *divine* word for the return and for the rebuilding of Jerusalem, to the Messiah the Leader, shall be seven weeks and sixty-two weeks. Thou shalt return, and it shall be rebuilt, both the street and the ruined wall, even in distressful times. And, after the sixty-two weeks, the Messiah shall be cut off; and no one will be for him. And the people of a leader to come shall destroy both the city and the sanctuary: and its end shall be with an invasion; and to the end of the war desolations are determined. Also one week shall confirm the covenant with many; and half the week shall cause sacrifice and offering to cease. And upon the pinnacle shall be the abominations of desolation; and yet he will pour out the extirpation even determined upon the desolator.'

“with regard to our Saviour’s life,”—Mr. Greswell (Diss. IV. and V.) gives a different rendering of the original, as *being required by it*, (viz. “Forty and six years hath this temple been building”); and then represents the passage, so rendered, as affording a decisive proof that the Passover occurred in the 13th year of Tiberius, A. D. 27.\*

It is not necessary to follow Mr. Greswell’s computations, because they rest upon a rendering, which, to say the least, is not required by the original. On the contrary, it is much more in accordance with the force of the aorist  $\varphi\kappa\omicron\delta\omicron\mu\eta\tilde{\nu}\eta$ , to regard it as denoting that the building, when finished, had occupied forty-six years. This is also Mr. Benson’s judgment: indeed, he goes so far as to say (p. 232), that the rendering which Mr. Greswell has since maintained, is “a translation to which the tense and meaning of  $\varphi\kappa\omicron\delta\omicron\mu\eta\tilde{\nu}\eta$  is directly adverse”.†—Whether, therefore, we refer the words of the Jews, as Mr. Benson does, to the original building of the Second Temple, or to the restoration of it by Herod, (which, in parts, was a complete rebuilding), together with additions afterwards made, we come to the conclusion of that judicious critic, already stated, that nothing can be certainly decided from this passage as to the date of the First Passover. Such also is the judgment of Kuinoel.

After what has been stated in this Section, the following positions may be considered as established.

1. There is no declaration in the Gospels which authorizes the hypothesis that there were four Passovers in our Lord’s Ministry. And

2. There is no incidental statement which in any degree requires the admission of this hypothesis.

Further, this hypothesis was not known till the fourth century. See Sect. ii. 5.

This hypothesis is, therefore, entirely destitute of proof.

Many, however, without having examined the grounds of the opinion that our Lord’s Ministry included four Passovers, are accustomed to think of it as a matter of fact; and it may therefore be desirable to point out some objections which, taken together, press so strongly against it, that nothing but direct and unequivocal evidence could render it tenable.

\* Whiston (Harm. p. 144) supposes that the building of the Temple was begun in Tizri, Jul. Per. 4694, and that it was finished in Nisan, Jul. Per. 4696. Adding 46 years to this, brings to Jul. Per. 4742, or A. D. 29. This he considers as deciding the date of the First Passover. So that Mr. Greswell’s conclusion, even adopting his translation, would not be a necessary one.

† In reference to John x. 22, Mr. Greswell himself speaks of *did take place*, the import of the verb  $\epsilon\gamma\epsilon\tilde{\nu}\epsilon\tau\omicron$ , as “its simple, historical, and natural sense.” Diss. vol. II. p. 443.

1. If we suppose our Lord's Ministry to have included four Passovers, we are then without information as to his transactions at a great proportion of the festivals which occurred in it; and even without intimation that he was present at any of which we have no record. See Sect. iii. Obs. 6. Upon the quadripaschal hypothesis, the Passover occurred four times in our Lord's Ministry, the Pentecost three times, and the Tabernacles three times: and of these festivals, six are altogether without record. Now, when it is considered that the divine law by Moses strictly enjoined the attendance of all the males at Jerusalem three times in each year; and that our Lord declared, to the Baptist, that it became him to fulfil all righteousness, and, to his disciples, that he came not to destroy the Law or the Prophets, but to fulfil them, and that he who broke one of the least commandments would be least in the kingdom of heaven; it seems inconceivable that he should absent himself from all of these six festivals: and when it is further considered that St. John's Gospel is obviously of a supplementary nature, it seems inconceivable that, if our Lord had been present at all or at several of them, this Evangelist should have taken no notice whatever of those at which he was present.

2. Upon the hypothesis of four Passovers, there must have been many long intervals of which we have no record. If the hypothesis were established by satisfactory proof,—if, for instance, St. Luke, who has so distinctly dated the commencement of the Baptist's Ministry, had spoken of the Passover at which our Lord was crucified as the *fourth* from his Baptism, or had said that he was crucified in the 18th year of Tiberius,—then, knowing the truth, we might readily reconcile our mind to circumstances which, without such support, appear inexplicable. But since the hypothesis rests upon such perfectly insufficient foundation, the above consideration, and others like it, must be allowed great weight in the investigation. Out of the three years and several months, we have not occurrences recorded that require the larger part of a year for the satisfactory arrangement of them.

3. The hypothesis of four Passovers is peculiarly inconsistent with the first three Gospels, which record no festivals, and do not even intimate any journey to Jerusalem, between our Lord's Baptism and his finally leaving Galilee, to go to the Passover at which he was crucified: yet, upon this hypothesis, nine great national festivals took place in that interval. (See the 1st Objection). This difficulty derives its greatest force from the nature of St. Luke's Gospel, who obviously knew nothing of the Gospels by Matthew and Mark; and who undertook an *independent* record of the all-important transactions which he knew of, for the sake of his noble friend Theophilus, purposing to make it as complete as his means of knowledge enabled



him. If this invaluable historian had known that the Ministry of Christ continued above three years, it is not admissible that he should give *no* information as to the fact, although he accurately dates the commencement of the great æra: nor is it admissible that he should have been entirely ignorant of the fact, if this had been according to the common opinion.

4. The supposed long duration of our Lord's Ministry, taken in connection with the small extent of the districts in which it was exercised, (see Diss. III.), presents great difficulties, when we consider the little effect actually produced by his personal instructions and miracles, i. e. during the period before his Ascension into heaven. The main purpose of his personal Ministry was to prepare for the preaching of the Gospel, by his fully-empowered disciples, after that event; and it was through them that the knowledge of it was effectually diffused. Many more converts were made, there is reason to believe, soon after his communication of the spirit to them on the day of Pentecost, than had been made in the whole period of his personal Ministry.

SECT. V. *On the Tripaschal Hypothesis—that the Ministry of Christ included Three Passovers only.*

1. *General View of the Arguments for it.*

The foundation of this hypothesis, though narrower, is apparently firmer than that of the quadripaschal: and the difficulties which rest upon it are less forcible than those which overwhelm the latter.

The system of *two* Passovers only, having been viewed as dependent on an alteration in the text that is opposed by the soundest principles of criticism, it was very natural for an intelligent scripturalist, impressed with the deficiency of evidence for the system of *four* Passovers and the extreme difficulties attending it, to adopt that of *three* Passovers only. Yet is this attended with difficulties by far too great for the degree of evidence by which it is supported.

There are two leading forms in which the hypothesis of three Passovers has been held.

1. The ancient one maintained that the festival in the fifth of John was a Passover, and that all the events recorded in the first three Gospels, (respecting the Preaching of Christ in Galilee after the Imprisonment of John), took place in the year preceding the Crucifixion.\* This, of course, requires us to admit that the Passover referred to in John vi. 4, as approaching, was the last Passover.

\* See Marsh's Notes on *Michaelis*, vol. III. p. 57—59.

II. The modern form, adopted by Lamy and Bengelius, and since by Mr. Benson, regards the festival in the fifth of John as the Pentecost, and the Passover mentioned in John vi. 4. as a *second*, not the last, Passover.

By Mr. Benson's successful refutation of the opinion that the festival in the fifth of John is a Passover, the examination of the hypothesis of three Passovers is greatly narrowed. It now rests *solely* on the position that the Passover described by St. John as approaching when the miracle of the Five Thousand was wrought, was *not* that at which our Lord was crucified, but the preceding one. But there is no decisive proof of this; while it is quite inconsistent with the situation of the miracle in the other Gospels, and, especially, in that of Luke. See Luke ix. 7—56.

It was from considering this latter fact, that Petit, Vossius, and Burmann, as before stated, (see p. xvi.), came so decidedly to the conclusion, that the Passover referred to in John vi. 4 was the Crucifixion Passover; since, according to St. Luke, our Lord wrought the miracle of the Five Thousand not long before the time arrived when he was to be received up, and when he accordingly directed his face steadfastly towards Jerusalem. Indeed, taking into account the exactness with which St. Luke has given a commencing date, his specification of other *dates* where Matthew and Mark have assigned none, and his faithful accuracy of research, it is an inadmissible supposition, that, if he knew the miracle to have been wrought a year before the time had arrived when the Lord was to be received up, he could have placed it in such close connection with that time; or that he could have been ignorant of the fact, if more than a year intervened between that miracle and the Last Passover.

The orderly character of St. John's Gospel, so much impresses the minds of those who become familiar with it, that it is in no way surprising that they should feel averse to the idea of its having in this instance, and perhaps here alone, departed from a chronological arrangement. If, indeed, this were the only narrative, there might be no adequate reason to suppose such departure: but with the other Gospels in view, nothing but an express statement of this Evangelist, or some necessary inference from his words, that he intended to write, throughout, in a chronological order, could be allowed as adequate proof that the record in the sixth chapter stands in that order.

But it has been argued, that St. John repeated the account of the miracle, contrary to his usual system, in order to establish the true period of it, which could not have been learnt from the other Evangelists: \* yet,

\* This is the view of Mr. Benson. In the First Edition of these Dissertations, (which were published separately, as well as with the Harmony), I entered into a detailed



unless the mere position of it establishes this, he has not done it; for he merely says that the Passover was nigh, which, for any thing to the contrary, but that position, may have been, as appears from the other Evangelists, the *last* Passover.

The main cause, surely, of St. John's retracing the miracle, is to be found in its having given rise to the remarkable discourse in the synagogue at Capernaum, which he alone has recorded,—remarkable both in itself, and in its effects on the worldly-minded among his disciples. And there was yet another reason. He alone has transmitted the remarkable fact that the people were, in consequence of this miracle, about to take our Lord by force and make him a king. There is no similar circumstance related in the Gospels; and the recording of this was of much more importance than any merely chronological reason could be.

Why then did the Apostle mention the date? I answer, that it was according to his custom to do so, as we see in various instances respecting hours or days or festivals: if therefore he had no particular reason for it in this individual case, still he would be likely, from his habitual tendency, to specify the time. But from the position of the record in his Gospel, the specification of the date was really requisite, lest the position should perplex the readers of the other Gospels. The date being assigned, perplexity was prevented: and, accordingly, those of the Christian Writers of the first four centuries who regarded the ministry of Christ as including more than two Passovers, and even Eusebius, who began, in the fourth, the system of four Passovers, and whose mind was habituated to historical method, included the events following the imprisonment of John, and consequently the miracle of the Five Thousand, in the year preceding the Crucifixion.

The difficulties attending the supposition that the record actually stands in chronological order, will soon be stated: at present we may confine ourselves to some observations on the *structure of this Gospel*, which may lessen the influence of the opinion that might naturally be derived from a general survey of it, unattended by a comparison with the succession of events in the other Gospels.

examination of all the observations of that able critic tending to confirm his opinion that the record of the miracle of the Five Thousand is in its true chronological position. I do not here repeat that examination, regarding it as now unnecessary, while it interrupts the train of my own argument, in which I have not discovered any error, and gives an appearance of personal controversy which I gladly avoid. This last motive has influenced me in some omissions in relation to Mr. Greswell. If my views are solidly supported, it is enough.

## 2. *On the Structure of St. John's Gospel.*

1. It was not the Apostle's object to give a *general connected view* of our Lord's Ministry. He, more than any other, must have been qualified to do this, from his having been acquainted with the whole of the period from the Baptism to the Ascension of Christ, and from the personal friendship with which his Master honoured him. To show, however, that this was not his purpose, it is sufficient to mention the following occurrences, recorded in the other Gospels, but altogether unnoticed by him:—the Baptism and Temptation of our Lord; his own Call, and the Public Progress through Galilee which followed it; the Sermon on the Mount; the remarkable circumstances which succeeded—such as the Cure of the Gadarene Demoniacs, and that of the Paralytic at Capernaum, the Raising of the Daughter of Jairus, &c.; the Appointment and Mission of the Twelve, and of the Seventy; the Imprisonment and Death of the Baptist; the Transfiguration; the circumstances connected with our Lord's leaving Galilee, and with his Last Journey to Jerusalem: his last Discourses in the Temple, and those on the Mount of Olives; the Institution of the Lord's Supper; his Agony in Gethsemane; and his Ascension into Heaven.

2. What this Evangelist does record, authorizes us to regard his Gospel as, intentionally, supplementary to one or more of the other Gospels. It principally consists of the details, partly of discourses and conferences, and partly of single miracles and other facts, of which some did not come within the scope of the other Gospels, and others might not have been known to the writers of them. It has few narrations in common with the other Gospels; and these are obviously introduced only when he had to record circumstances in them which are not recorded elsewhere, or to connect with them discourses which he alone records.

3. Previously to the Crucifixion-Passover, the preceding Evangelists have not recorded occurrences at any Feast of the Jews: St. John records the transactions of Christ at a previous Passover, a festival which we have reason to regard as the Pentecost, a Feast of Tabernacles, and a Feast of Dedication. If his Ministry included only two Passovers, then he has recorded transactions at every festival.

4. On considering the occurrences actually recorded by St. John, we are enabled to say that his leading object was, to record the Ministry of Christ in Judea, particularly at the festivals; showing, in an especial degree, the means which had been afforded to the Jewish Rulers and Chief Priests, of knowing the authority of Jesus. The first part of his Gospel, (ch. i.—v.), which is a connected series of events prior to our Lord's preaching in Galilee, appears to have had peculiarly in view to display the

testimony given to Jesus by the Baptist, whose follower St. John had been; and to record events connected with the commencement of Christ's Ministry, with which this Evangelist had been peculiarly conversant as an early disciple.\* After the narration of his Master's first miracle, all that he records, respects our Lord's Ministry in Judea, (at the Passover and afterwards, and at the Pentecost), or circumstances associated with his leaving that country. See ch. iv., especially ver. 1—4, 43—45, and 54. There is, next, one isolated portion, ch. vi. vii. 1, respecting Galilee alone, the purpose of recording which has already been considered, (p. xxxi.); and at the close of the whole, there is a supplementary chapter (ch. xxi.) peculiarly respecting the Evangelist's personal history and that of Peter, the scene of which is in Galilee. The whole of the intervening part (ch. vii.—xx.) records the transactions of our Lord at or near Jerusalem.

5. The very nature of St. John's Gospel—giving, as it does, detailed accounts of particular periods of our Lord's Ministry, and not recording the intervening events by which, in point of time or locality, they were connected,—might lead us to expect that it would be found to consist of independent Parts, the subordinate sections of which would again be marked with a greater or less degree of independence. In point of fact, the Gospel does consist of four such Parts, two of which are capable of distinct sub-divisions into sections. The division may be specified as follows:

**PART I. The Early Part of the Ministry of Christ as far as the Feast of Pentecost inclusive.**

- §. 1. The Introduction: ch. i. 1—18.
- §. 2. Testimonies given by the Baptist; and their Effect on some of his Disciples: ch. i. 19—51.
- §. 3. Our Lord's First Miracle: ch. ii. 1—12.
- §. 4. His Transactions at the First Passover: ch. ii. 13—iii. 21.
- §. 5. The Ministry of Christ in Judea; with the consequent Testimony of the Baptist: ch. iii. 22—36.
- §. 6. The Ministry of Christ in Samaria, on his way from Judea to Galilee: ch. iv. 1—42.
- §. 7. Our Lord's Second Miracle in Galilee: ch. iv. 43—54.
- §. 8. Miracle and Discourse at the Pentecost: ch. v.†

\* Eusebius (Ecc. Hist. lib. iii. c. 24) says that John regarded the first three Gospels as defective in relation to the period towards the beginning of Christ's Ministry; and that he particularly intended to give an account of the acts of Christ before the imprisonment of the Baptist.

† It is observable that St. John merely says at the beginning of the fifth chapter, 'a feast of the Jews;' and he obviously says so much to show why 'Jesus went up to Jerusalem.' It is not improbable that this chapter was originally a separate record, committed to writing on account of the transcendently important discourse which it contains; and afterwards introduced, in its proper place, into the series of records of which his Gospel is composed. But whether this conjecture is well-founded, or whether the record did not exist till the Gospel was written, his silence as to the festival may be regarded as a proof that chronological notation and arrangement were not specifically in his view.

**PART II.** An insulated Record of the Miracle of the Five Thousand, in Philip's Dominions, with the consequent Discourse in the Synagogue at Capernaum,—when a Passover was approaching: ch. vi. 1—vii. 1.

**PART III.** A connected Series of Records, respecting the Transactions of Christ, in Jerusalem, or its immediate Neighbourhood, beginning with the Feast of Tabernacles, and ending with the Evening of the Resurrection.

Div. i. §. 1. Transactions connected with the Feast of Tabernacles: ch. vii. 2—x. 21.

§. 2. Occurrences at the Feast of Dedication: ch. x. 22—42.

§. 3. The Resurrection of Lazarus at Bethany; the Determination of the Sanhedrim in consequence; the Visit of Christ at Bethany, when he went to the Passover; and the concourse of the People thither to see him and Lazarus, leading the Sanhedrim to desire to put Lazarus also to death: ch. xi. 1—xii. 11.

§. 4. The Entry of Christ into Jerusalem, followed by the Voice in the Temple: ch. xii. 12—50.

Div. ii. §. 5. The Occurrences in the Paschal Chamber: ch. xiii.—xvii.

§. 6. From the Apprehension to the Interment of Christ: ch. xviii. xix.

§. 7. The Day of the Resurrection: ch. xx.

**PART IV.** Personal Record respecting the Meeting of Christ with John and Peter and others at the Lake of Galilee: ch. xxi.

6. The third Part of the Gospel, according to the foregoing analysis, consists of two leading divisions: the second of these commences with the last day of our Saviour's mortal life: the first consists of a very remarkable series of transactions which are connected by locality, and still more intimately by subject; peculiarly disclosing the evidence which our Lord afforded of his Messiahship to the Chief Priests and Rulers, in the later part of his Ministry; and unfolding their malignant opposition against him, the attempts which they made to kill him, and their official decision, in consequence of the resurrection of Lazarus, to take away his life by public authority. The third of these four sections, (including ch. xi. and the first eleven verses of ch. xii.), details the resurrection of Lazarus and the circumstances which arose out of it, extending to the determination of the Pharisees to put Lazarus also to death. The connection of subject, of cause and effect, is so strongly marked in this portion of the Gospel, that no one intimately acquainted with its contents would willingly interrupt that connection by the insertion of circumstances which we *know* must have occurred during it.\* Why then should St. John have interrupted

\* I refer especially to those recorded by St. Luke in the portion beginning with the 4th verse of the seventeenth chapter, and going on to the 28th verse of the nineteenth; which portion, in a strictly chronological arrangement, must be inserted between our

that connection, in order to introduce an isolated record, of a very important nature indeed, but entirely unconnected by locality and by subject, respecting occurrences in the district north of the Lake of Galilee ? \*

7. We have no means of judging what were the intentions of St. John in composing his Gospel, except what are afforded by the Gospel itself. And after often-repeated and careful examination of it, with this particular view, I feel myself justified in the two following conclusions. *First*, that we have no reason to think that he followed the order of time in writing his Gospel, (or in arranging the records of which it is composed), with any intention to correct chronological errors, or supply chronological difficulties, in the other Gospels; or for any other purpose than what his subject, and the course of events, would naturally suggest to a mind obviously characterized by method, clearness, and definiteness. *Secondly*, that there is nothing in the purpose or in the system of his Gospel, which should oblige him, in the arrangement of his records, to maintain the order of occurrence, when, by so doing, he would interrupt the connection, and disturb the order arising from locality, from subject, or from the connection of cause and effect.

8. From the foregoing considerations I derive the following conclusion, that, since the inserting of the insulated record contained in the sixth chapter, in its *chronological* position, (as ascertained by the date in the fourth verse compared with the narratives in the other Gospels), would have interrupted the intimate connection of that portion of the Gospel to which, in point of *time*, it belongs, it was natural and proper for the Evangelist to place that record where he has placed it, with a chronological notification to determine its position in relation to the time of its occurrence.

### 3. *Objections to the Tripaschal Theory.*

Since the Tripaschal Theory depends, solely, upon an inference from the position of the record respecting the miracle of the Five Thousand in the Gospel of St. John, I am now authorized in saying that the inference is not conclusive in itself; and I proceed to state some of the difficulties which

Lord's sojourn in Ephraim after the resurrection of Lazarus, and the near approach of the Passover, that is, between the 54th and 55th verses of the eleventh chapter.

\* No part of the Review of this Harmony in the Christian Examiner, (Boston, U. S.), gave me more pleasure than the sentence in which the able Critic expresses his accordance with these views. "This consideration, to us at least, accounts satisfactorily and beautifully for the position which the miracle of the five thousand occupies in St. John's Gospel, and removes the only serious objection which that Gospel presents to the bipaschal hypothesis." Christ. Exam. March 1837, p. 56.—See Preface.

it involves, and which, in my judgment, would overthrow the inference, even were it more stable than can now appear to the reader who has entered upon the investigation without prepossession.

1. The hypothesis of three Passovers in our Lord's Ministry presents no record of the feasts of Tabernacles and Dedication in the first year, nor of the Passover and the Pentecost in the second. Now it is allowed, on all hands, that the reference of our Lord, when at the Tabernacles, to the miracle at Bethesda, (see John vii. 19—23), plainly shows that he had not been at Jerusalem since that miracle: we have therefore the Tabernacles, the Passover, and the Pentecost, in succession, (to pass by the feast of Dedication), at which, on this hypothesis, our Lord did not go up to Jerusalem. This fact seems to me sufficient to decide against the hypothesis in question, since an inference from the position of the sixth chapter in the Gospel of John is all that supports that hypothesis. To be absent from the three great national festivals of a whole year, was not to fulfil the Law, or to teach men so.—See p. xxviii.

As respects the Passover, this objection would be allowed to be peculiarly strong; but it has been urged in reply, that John vii. 1, which clearly belongs to the record in the preceding chapter, assigns the reason why our Lord, after the miracle of the Five Thousand, continued in Galilee, viz. that the Jews were seeking to kill him. It assigns, however, no reason for his not going up to the *Passover*, or to the following *Pentecost*; nor for his not having gone to the preceding *Tabernacles*. He went at the *following* Tabernacles; with caution, it is true, for he went up unattended, and at the middle of the festival; but he did go up. Nay, though at the Tabernacles, the Jews, under the impulse of sudden indignation, had taken up stones to stone him, he went again at the following Dedication, when few but the people of Jerusalem would be on the spot. In fact, the presence of the Roman Governor at the festivals, rendered them the proper periods for our Lord to exercise his mission at Jerusalem; and on the bipaschal hypothesis, we know that he went to each that occurred during his Ministry.

2. The opinion that John vi. 4 refers to a Passover preceding that at which our Lord was crucified, involves the supposition that all the transactions which are recorded as following the miracle of the Five Thousand, in at least the Gospels of Matthew and Mark, occurred before those which are recorded in the seventh and following chapters of John. Now

(1) This renders it impossible to account for the silence of Matthew respecting the feast of Tabernacles which we know that our Lord actually attended; nor can I discover any subsequent place in his Gospel where so remarkable a visit could have occurred.—It may be thought that his silence



respecting the first Passover, which all must place between the 11th and 12th verses of the fourth chapter of his Gospel, so far corresponds as to lessen this difficulty; but it is obvious that, as respects the exercise of our Lord's Ministry, St. Matthew and St. Mark *commence* their records with what took place *after* the Imprisonment of the Baptist; for which, indeed, our Lord himself waited before he began his proclamation in Galilee of the approach of the kingdom of heaven, and his public call to repentance. The Apostle's silence as to what took place *before* that epoch, affords no reason for his silence as to the remarkable transactions at the Feast of Tabernacles, and even as to our Lord's going to Jerusalem to attend it, if, as the tripaschal hypothesis supposes, they occurred while he was regularly attending our Lord's Ministry, and at a period in which his records have every appearance of being a connected series. And

(2) This supposition requires us to admit that the events recorded in the former part of the ninth chapter of St. Luke's Gospel, occurred twelve months before our Lord's setting out for Jerusalem to complete his great work, as recorded in the 51st verse of the same chapter; and that, of course, three great festivals occurred in the interval.—See Diss. II. Sect. iv.

3. In the seventh and following chapters of John, we have a full record of the transactions at the Feast of Tabernacles. According to the tripaschal hypothesis, this feast occurred in the second year of our Lord's Ministry, and after all the great events which had succeeded the Imprisonment of John, onwards to, at least, the miracle of the Five Thousand; after, therefore, the appointment and mission of the Twelve, and the most public part of our Lord's Ministry in Galilee. In the course of this period, we *know* that multitudes had flocked around our Lord, from Jerusalem and Judæa, among other parts, Matt. iv. 25; that Pharisees and Doctors of the Law attended him, from every town of Judæa and from Jerusalem, Luke v. 17; that, at a later period, shortly after the miracle of the Five Thousand, there came to watch him, Pharisees and Scribes from Jerusalem, Matt. xv. 1; and that, soon after, ver. 30, great multitudes came together to our Lord, when he again miraculously fed the people, to the number of four thousand men besides women and children. After all these stupendous works, public and striking, of which a brief record is given by the first three Evangelists, the tripaschal hypothesis requires us to suppose (1) That our Lord himself refers the Chief Priests and Rulers, John vii. 23, to a single miracle which he had wrought a year and half before at Jerusalem; and, still more, (2) That his brethren urged him to go into Judæa, that his disciples also might see his miracles, on the plea that he had been doing things in secret and had not shown himself to the world. Certainly we must not rest too much on expressions arising from the captious

feelings of unreasonable unbelief; but even unbelief itself, not urged on by personal malignity, could scarcely have been thus perverse and absurd.

I might offer several other considerations which present to my mind weighty objections against the hypothesis of three Passovers: but as they respect a particular arrangement of the records—that of Lieberkühn—which might not be deemed essential to it, I will not adduce them; though a change on that arrangement would involve other and perhaps greater difficulties. I must not, however, omit one consideration, which depends solely upon the referring of the miracle of the Five Thousand to a period of at least thirteen months previous to our Lord's Crucifixion. It appears to me a forcible one; but it requires for the perception of its force, the habit of observing the phraseology of the Gospels and the gradual development of our Lord's Messiahship. If those who follow this investigation do not perceive its force, they may pass it by. It is as follows:

4. The tenor of one part of our Lord's discourse in the synagogue at Capernaum, which he delivered the day after the miracle of the Five Thousand, (recorded by St. John alone, ch. vi.,) and also certain expressions in it, much better suit the time when his death was approaching, than they do a period when a large proportion of his Ministry still remained—a period preceding by seven or eight months even the Feast of Tabernacles recorded in John's Gospel. The passage I refer to is in ver. 43—59, in which the correspondence is peculiarly strong with the words employed by our Lord in instituting the rite commemorative of his death, the night before his Crucifixion, and must surely be allowed to suit best the period when his death was near at hand. The same suitableness appears to me clear, in relation to the remaining part of the chapter following the above; and especially to ver. 70 and 71, where the treachery of Judas is distinctly adverted to by our Lord, and it is added by the Evangelist, that he 'was about to deliver him up', *εμελλεν παραδιδοναι αυτον*. If it be supposed that John might have used this expression, even if above half of the Ministry of Christ yet remained, can it be further supposed that our Lord would thus address the Twelve—'And one of you is a false accuser',—at a period when thirteen months still remained for Judas to associate freely with him and the Apostles, in public and in private, in the scenes of labour, and in the hours of retirement and rest?—If I had not the guidance of the words in John vi. 4, yet, considering the train of events as recorded

\* In this chapter, the Apostles are specifically mentioned three times as *the Twelve*: Mr. Mardon has noticed that, though Matthew employs this designation nine times, Mark ten, and Luke seven, John never employs it in the first ten chapters, this sixth excepted. This is another corroborative phenomenon.



by the other Gospels, and the internal evidence of the chapter itself, I should place the record near the period of the Crucifixion. With that guidance, I can place it no where else.

SECT. VI. *The Ministry of Christ included Two Passovers only.*

As one Passover certainly intervened between the Baptism of our Lord and the Imprisonment of John, and the Crucifixion occurred at another; and as it has now been shown that the hypothesis of three Passovers in our Lord's Ministry is untenable, as had before been shown respecting the hypothesis of four Passovers; it may now be considered as established, that there were only two Passovers in the Ministry of Christ.

In maintaining this, the bipaschal hypothesis, I hold it in that form which receives the established reading of John vi. 4; and, of course, refer the miracle of the Five Thousand to the period when our Lord's death was near at hand. Whatever arrangement requires that miracle to be, in chronological position, before the Feast of Tabernacles, recorded in John vii., and of course to change the text in John vi. 4, I regard it as liable to the most serious of the objections against the tripaschal hypothesis, and, on account of the alteration it requires in the text of John vi. 4, as decidedly less tenable than the tripaschal.

Though, as already stated, I came to the conclusion which Vossius advocated, altogether independently of the argument and opinion of that learned and judicious critic, and framed my arrangement solely on the evidence of the Gospels themselves, I have great satisfaction in the accordance of his reasoning and conclusion with my own. (See p. xvi.) It also is reasonable to conclude that it accords with the view of those of the Ancient Writers of the first four centuries, who considered the Gospel of John in connection with one or more of the others, and who, whatever the duration they assigned to the Ministry of Christ, referred the events following the Imprisonment of John to the year preceding the Crucifixion—See p. xix.

It has been shown, that the prophecy of Daniel respecting the Seventy Weeks, presents no obstacle to the bipaschal hypothesis.—See p. xxv.

Also that the assertion of the Jews respecting the building of the Temple, presents no obstacle to it.—See p. xxvi.

And that the Parable of the Barren Fig-tree does not present any.—See p. xxii.

It has further been shown, that St. John's record respecting the miracle of the Five Thousand and our Lord's subsequent discourse, is in the most suitable position in his Gospel,—though not in its chronological position,

as decided by reference to the other Evangelists, and by the date which he has himself assigned to the record.—See p. xxxv.

There is therefore no obstacle to the full force of the following considerations :

1. Admitting that our Lord's Ministry included two Passovers only, we have records of his attendance, for the all-important purposes of it, at each of the festivals which occurred during it. This is surely a capital advantage.—See pp. xvi. and xxviii.

2. The bipaschal duration of our Lord's Ministry could alone be derived from the records of St. Matthew, St. Mark, and St. Luke.—See p. xx.

3. It has been shown to be strictly accordant with the Gospel of St. John.—See p. xxxii. and xxxviii.

4. It was certainly the opinion of those who lived nearest to the time of Christ, which at least proves that there was no authentic tradition *opposing* it.—See p. xvii.

I hope it is not presumptuous, after the foregoing statements, to say—It is now proved that OUR LORD'S MINISTRY INCLUDED TWO PASSEOVERS ONLY—the *Miracle of the Five Thousand* being wrought when the *Crucifixion-Passover* was approaching.

It is a great advantage to go to the arrangement of the Gospel records, with a distinct conviction of some leading points. The two on which I rest are,

1. That we have records of every festival that occurred in the Ministry of Christ : and

2. That the miracle of the Five Thousand occurred when the time of his Crucifixion was not far distant.

Some other data, however, are required to determine the due position of many of the recorded facts of this, the most important period of human history ; and when these data have been stated, in the Second Dissertation, and some explanatory circumstances presented in the Third, the reasons of the subordinate arrangements will be given in the Fourth Dissertation, and the objections which lie against them will be considered.

## DISSERTATION II.

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### ON THE STRUCTURE OF THE FIRST THREE GOSPELS, IN RELATION TO THE SUCCESSION OF EVENTS IN OUR LORD'S MINISTRY.

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#### SECT. I. *View of St. Matthew's Gospel.*

MATTHEW was a Publican, or Collector of tribute, at Capernaum ; and there is no room to doubt that he was a native of Galilee. While he was sitting at 'the receipt of custom', our Lord called him to be his stated follower ; and not long after, he was appointed to be one of the Apostles.—This Evangelist had abundant opportunities for gaining a full acquaintance with the transactions of our Lord while he was in Galilee, and after he left it to go to the Passover : and, sharing with his fellow Apostles in our Lord's promise, John xiv. 26, that the holy spirit should bring to their remembrance all things which he had said to them, his records of the Discourses of Christ, like those of the Apostle John, must be regarded as of peculiar authority.

Like Mark and Luke, St. Matthew records none of the facts which occurred at the Jewish festivals—the last Passover excepted ; and there is no evidence that he was present with our Lord, at Jerusalem, on those occasions to which St. John's Gospel peculiarly relates. That he was fully acquainted with his transactions in Galilee, is clear from the distinct though summary view he presents of them ; and, whether or not he accompanied our Lord throughout his First Progress, which is related at the close of the fourth chapter, there is no reason to doubt that he was one of those who heard his all-important Discourse at the termination of it, and was thus enabled, by divine appointment, to be the faithful recorder of it for the benefit of the followers of Christ in all ages.

The Gospel of Matthew, from the Temptation to the Last Journey to Jerusalem, is essentially *Galilean*. During that interval, he gives no intimation of occurrences in any part of Palestine, but Galilee and its borders.

We know from St. John, that our Lord exercised his Ministry in Judæa after, as well as before, the Imprisonment of the Baptist: but St. Matthew gives no record of any thing that occurred in that region till the last Pass-over. We know, too, John x. 40—42, that Jesus made many disciples in the Peræa; but, previously to the Last Journey, when he passed through the Peræa in his way to Jerusalem, St. Matthew does not advert to his having been any where south of the Lake of Galilee.

It is the uniform testimony of the early Christian Writers, that St. Matthew wrote his Gospel for the Hebrews and in Hebrew;\* in other words, he wrote for the Jewish natives of Palestine, and I think particularly for his countrymen of Galilee, in the then language of Palestine, now generally termed the Syro-Chaldaic, from which the Hebrew differed sufficiently to require interpretation. If we had his original Gospel, we should often possess the very words of the heavenly Teacher; as it is, we have only the representation of them in Greek, without doubt faithfully and correctly made, yet still a translation, not the words themselves. But the same is the case with respect to the records of the Evangelists Mark and Luke, and those of the Apostle John. There is abundant reason to believe that we have, in the Gospels, ‘the words of the Lord Jesus’ essentially represented; but the characteristics of the representation must of course depend upon the peculiarities of the respective writers. As to the Greek Translator of St. Matthew’s Gospel, he must, in various parts, have taken the Gospel of Mark as his guide; and when that failed him, the Gospel of Luke. This is the opinion of Bishop Marsh and others; indeed, no competent judge can doubt it, who has compared the Gospels in the original: while engaged on the following work, I observed several instances, in which, after following, for some clauses or sentences, the representation of the words of Christ in St. Mark’s Gospel, the Translator of Matthew left this, in single words or phrases, in order, as we may reasonably conjecture, to follow his own original exactly.

Let us leave the Translator, however, and confine ourselves to the Evangelist. Great brevity in the relation of facts, and detail in the record of discourses, are two of the characteristics of St. Matthew’s Gospel. His manner is calmly earnest throughout; and it has the impress of deep conviction and certain knowledge. He gives a clear but compressed summary of the transactions which he relates; entering but little into the *circumstances* of each; yet tracing the main fact distinctly and forcibly. For this style of composition, his official duties had, it is probable, peculiarly

\* I am not unmindful of the opposing arguments of the judicious and cautious Lardner: but his conclusion appears to me quite untenable; and I do not know of any critics of the present day who follow him in it.

qualified him : that it is his style, is not to be disputed. An attentive inspection of the following Harmony will show many proofs of it.

Taking this Gospel singly as our guide, there is nothing which would lead one to doubt whether or not the Apostle commonly wrote in chronological order. The doubts which have arisen from comparing it with those of Mark and Luke, leading many to the rejection of his arrangement of facts, will be considered as we proceed ; but, in itself considered, the Gospel presents nothing but regularity. The reader may follow the Evangelist in the periods which he actually records, without any feeling of embarrassment as to the succession of the events, or even as to their locality.

Commencing, as St. Mark does, with the beginning of the Baptist's Ministry, we may divide the Gospel of Matthew into the six following Parts :

**PART I.** The Ministry of the Baptist ; with the Baptism and Temptation of Christ : ch. iii. 1—iv. 11.

**PART II.** The Public Preaching of Christ in Galilee, after the Imprisonment of the Baptist, until the Mission of the Twelve : ch. iv. 12—xi. 1.

**PART III.** Occurrences succeeding the Mission of the Twelve, till the Death of the Baptist, which caused all of them who were still absent, to return to their Lord : ch. xi. 2—xiii. 58.

**PART IV.** Transactions from the Return of the Twelve, till the Termination of our Lord's Residence in Galilee : ch. xiv.—xviii.

**PART V.** Occurrences during the Last Journey : ch. xix. xx.

**PART VI.** Occurrences from our Lord's Entry into Jerusalem, until his Interview with the Eleven Apostles on the Mountain in Galilee, with which the Gospel closes : ch. xxi. to the end.

In Part I. the Apostle appears to have mainly followed a record that was possessed also by St. Luke.

In Parts II. and IV. St. Matthew clearly had his own personal records ; some of which appear to have been also possessed by St. Mark. He must have present at all which he relates in Part IV., except the Transfiguration.

Part III. may, more than any other, consist of records derived from other witnesses, and, more or less, possessed by one or both of the other two Evangelists. All, however, must have been connected with Galilee ; and even, with little exception, with Capernaum or the neighbourhood.

In Part V. there is little that is peculiar to St. Matthew's Gospel, except the Parable of the Labourers in the Vineyard, ch. xx. 1—16 ; yet the whole obviously consists of his own records.

Of Part VI., some portions, particularly the Discourses of Christ on the Mount of Olives, the Agony in the Garden, and the Occurrences in the Palace of Caiaphas, must have been derived from the narrations of others; but several other portions, especially the Discourses on the last day in the Temple, we thankfully refer to that witness, as the original source, to whom we are indebted for the record of the Sermon on the Mount.

It is in the Second and Third Parts alone that any great diversity occurs in the order of events, as given by St. Matthew on the one hand, and by St. Mark and St. Luke on the other: in the Fourth Part, Mark's order accords exactly with Matthew's; and so also does St. Luke's, in the brief corresponding record contained in ch. ix.

## SECT. II. *View of St. Mark's Gospel.*

It may be regarded as certain, that the Mark to whom all antiquity ascribed the second Gospel, was John whose surname was Mark, mentioned in Acts xii. 12. He was the son of Mary, a pious woman of Jerusalem, who was an early believer in Christ; and he was the nephew of Barnabas, the fellow-labourer of Paul, and a Levite. It is evident, from the book of Acts and the Epistles, that this Evangelist was intimately acquainted with Paul and with Peter. He was with Paul during part of his first apostolical journey; and he obviously spent some time with that Apostle during his imprisonment at Rome: he was there with Peter also, when this Apostle wrote his first Epistle, in which, ch. v. 13, he uses the expression, 'Marcus my son'. Indeed it fully accords with internal evidence, and it was the uniform statement of the early Christian Writers, that this Evangelist composed his Gospel at Rome, with the knowledge and aid of the Apostle Peter.

From his residence in Jerusalem, and from the particularity of his relation of the circumstances attending our Lord's last visit to Jerusalem,—specifying much more distinctly than either Matthew's or Luke's the events of each day,—it may reasonably be inferred, that this Evangelist was an observant eye-witness of our Lord's public transactions, and a hearer of his public discourses, at that remarkable period. There is no adequate reason to believe that he attended his Ministry at any other time: nevertheless, he had abundant sources of accurate knowledge in those written records of particular periods which he obviously possessed, some in common with St. Luke, and others in common with St. Matthew; in the information he would often receive, from Apostles and others, at the house of his mother, where it is evident that the early believers often resorted; and, with all, in the detailed communications of Peter, concerning those

things which the aged Apostle personally *knew*, as an eye and ear witness of 'the Lord Jesus Christ'.

The Gospel of Mark was, of course, written for the use of believers from among the Hellenists and the Gentiles. His style is unpolished, peculiarly idiomatic, and sometimes abrupt in its construction. His Gospel displays much less of literary culture than that of Luke; and much less of general talent for composition than that of Matthew. Sometimes, under the influence of the desire to give a detailed view of facts and circumstances, he employs a somewhat diffuse style of writing, and has even superfluous additions;\* but, for the most part, his narration is concise, and in some cases obscure from its brevity.

The inartificial character of this Gospel, and the resources which the Evangelist had for composing it, render it very valuable as an additional record, and especially in relating those details which strengthen the feeling of reality.† It is peculiarly valuable as recording circumstances which the Apostle John alone of the other Evangelists could have recorded on personal knowledge, and which did not fall within the scope of his Gospel: these, Mark evidently derived from the Apostle Peter. He relates the fall of his teacher and friend with much more particularity than the other Evangelists do; and though he does not state several things, which one or other of them records, that redounded to the honour of the Apostle, yet, on the other hand, he specifies some which the others do not.‡

\* This is stated and exemplified by Kuinoel in his *Prolegomena*, § 3. Kuinoel also notices this Evangelist's very frequent use of *ευθεως*, *immediately*, which recurs, he says, more than once, in almost every page; and his employment of the pronoun *αυτος*, *he*, and its plural, without any assigned antecedent. 'This last is so common a characteristic of the writers of the New Testament, that I had not noticed it as a peculiarity of St. Mark; the former must have been observed by every attentive reader of the original Gospel. — In the attempt to give a uniform rendering of the same original word, whenever practical, I have rendered *ευθεως*, *straightway*, (as I often found it rendered), and *παραχρημα*, *immediately*. By the aid of Schmid, I find that Mark employs the former forty times, and the latter not once; while Luke uses *ευθεως* only eight times, and seems to employ it and *παραχρημα* indifferently, both in the Gospel and in the Acts.

† As a specimen, taken accidentally, we may refer to the narrative in the fifth chapter, respecting the cure of the disordered woman, and the raising of the daughter of Jairus: see Harm. p. 85 — 87.

‡ See Lardner's *Supplement to the Credibility*. The instances which Lardner gives of the last-mentioned class, are found in ch. i. 36. xiii. 3. xvi. 7. These he follows by an enumeration of thirty-two other instances in which facts or circumstances are recorded by Mark, that are not to be found in the other Gospels; which, Lardner intimates, do not exhaust the induction.



It will probably be agreed by every attentive reader of this Gospel, that Mark's manner of writing indicates great earnestness and strength of conviction: and I may add that, at times, it manifests even a kind of eagerness of sentiment, such as would be natural to an ingenuous, simple-hearted man like this Evangelist,—long acquainted with many things respecting him 'in whom believing he rejoiced with joy unspeakable,'—on being informed, for the first time, of other deeply interesting circumstances, by one whose heart must have been always full of humble love and glowing gratitude and exulting reverence towards his Lord and Saviour, and whose memory, we know, so vividly recalled, during the very period when the Evangelist was the companion of his imprisonment, the great and glorious scene of the Transfiguration;—at which he and the two other Apostles of Christ 'were eye-witnesses of his majesty,' and their Lord 'received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.' As the aged servant of the Lord Jesus, when in the certain approach of martyrdom for his sake, thus himself *wrote* to his distant brethren, (not improbably to those of Palestine), we cannot doubt that he would also thus *speak* to his 'son Mark,' when about to give them, through him, such records as would enable them, 'after his decease, to have always in remembrance' those things which he could affirm, with the confidence of truth and certainty, were 'not cunningly-devised fables.' See 2 Pet. i. 12—18.

St. Mark's Gospel may, for comparison with that of Matthew, be divided into the following Parts:

**PART I.** A brief Record of the Ministry of the Baptist, with the Baptism and Temptation of Christ: ch. i. 1—13.

**PARTS II. and III.** The Public Preaching of Christ in Galilee: ch. i. 14—vi. 6.

**PART IV.** Transactions from the Return of the Twelve till the close of our Lord's Residence in Galilee: ch. vi. 7—ix. 50.—This Part is commenced in Mark, as the corresponding record is in Luke, with a summary view of the Mission of the Apostles.

**PART V.** Occurrences during the Last Journey: ch. x.

**PART VI.** Events from our Lord's Entry into Jerusalem till his Ascension: ch. xi. to the end of the Gospel.

The long and important portion of Mark's Gospel in Part IV., has so great an agreement, in substance and succession of events, with the same part in Matthew (p. xliii.), that this Evangelist must have had direct



information respecting that very striking period ; but it contains much that is not recorded by Matthew.

### SECT. III. *Order in which the Gospels were composed.*

The evidence of Irenæus would lead us to place the composition of St. Matthew's Gospel about A. D. 64 ; for he says that the Apostle published it while Peter and Paul were preaching at Rome ; and this must of course have been during the Apostle Paul's second imprisonment, terminating in martyrdom, which Peter also underwent at Rome, about the same time. This date accords with all the indications of time in the Gospel itself, and with all other known circumstances ; and, notwithstanding the opinions of some learned critics leading to a much earlier period, I am satisfied by the arguments of Lardner, that the date here assigned is the true one.\*

St. Mark's Gospel must have been composed about 64 or 65. There is no evidence, external or internal, to support the supposition that he had seen St. Matthew's Gospel, or St. Luke's, before he wrote his own. This matter has been fully examined by Lardner, in the tenth chapter of his Supplement—"The Question considered, whether any of the first three Evangelists had seen the Gospels of the others, before he wrote" ; and he decides it in the negative.†

\* See Supplement to the Credibility, ch. v. The following passage is very important. "At the year 64, or thereabout, the Gospel had been propagated in many gentile countries, the times were troublesome in Judea, and the war was coming on : several of the apostles were dead, others of them, who survived, were gone, or going abroad, and many of the Jewish believers were about to seek shelter elsewhere : now was a proper time to write a history of Christ and his miracles. Moreover in this gospel are recorded divers plain predictions of the miseries and desolations of Jerusalem, and the overthrow of the temple and the Jewish state, besides many other figurative intimations of the same things in many of our Lord's discourses and parables, which could not be well published to all the world in writing, till about this time. The suitableness of St. Matthew's Gospel to the state of the christian religion, and of the Jewish people, about the year 64 or 65, leads to that time. And however unwillingly, from private apprehensions and prejudices, we may admit the thought of protracting so long the writing of the history of our Lord's Ministry ; the circumstances of things will constrain us to acquiesce in this season as the most likely." Lardner's Works, (Kippis's Ed.) VOL. VI. p. 56.

† I should have supposed that every critical inquirer who had studied, in comparison, the phenomena of the Gospels, must have been led by them, independently of external considerations, to the same conclusion with Lardner. Mr. Greswell, however, has, in his Dissertations, advanced and maintained a very different opinion ; viz. that the Gospels were written in the order in which they stand in the Canon, and that Mark's Gospel was *designed* by its Author as supplementary to Matthew's, and Luke's, by its

The question as it respects St. Luke's Gospel is still more easy of decision. It is not a tenable position that this Evangelist could have known of St. Matthew's Gospel when he wrote his own. If his introduction were not utterly inconsistent with this opinion, the contents of the Gospel itself, examined with any minuteness, would decide against it. One obvious fact seems sufficient. St. Luke has given a record of a discourse which, for the reasons stated in the Note in p. 70, must be the same as the Sermon on the Mount in the fifth and two following chapters of Matthew: if so, he could not possibly, possessing the knowledge of St. Matthew's Gospel, have placed that *after* St. Matthew's appointment as an Apostle, which St. Matthew himself has placed *before* even his *call* to be a follower of Jesus: nor could he have given an incomplete account of that all-important Discourse, when he had in his possession the record of it by an Apostle, to say the least much fuller, and of course more authoritative.—But St. Luke's introduction is quite inconsistent with the opinion that he had knowledge of the Gospel of Matthew, or even of Mark's when he wrote his own. His words to Theophilus clearly imply, that those who had previously undertaken the work which he executed, had not such means of information as he himself possessed, and that their narratives were not authoritative like his own. He could not have thought thus of a Gospel written by an Apostle; nor of that by a companion of Apostles, who must himself have seen the Lord.

Author, to both: he even speaks (vol. i. p. 34) of St. Mark as *rectifying* the transpositions of Matthew, and supplying his historical *deficiencies*. The nature of this work does not require an examination of these opinions. That Mark would have composed his Gospel, if he had known of the publication of Matthew's, is extremely improbable; that, supposing him to have possessed that Gospel, which first existed only in Syro-Chaldaic, and to have purposed to give a briefer one in Greek, he should, though not himself a personal witness, have so much departed from the order of Matthew; and that, while he recorded the Parables of Christ, he should have altogether passed by the Sermon on the Mount, is to me utterly inconceivable. In some instances, from his personal intimacy with Peter, he would be likely to give circumstances which Matthew has not given: and, in a few others, to record events in a different order from that of Matthew,—as in his first chapter, where he places the cure of Peter's Wife's Mother on the sabbath after Peter's Call, whereas Matthew, less conversant *at that period* with the transactions of Christ, places it after the first progress through Galilee closed by the Sermon on the Mount, but still before his own Call, and in the same *local* connection. This advantage, however, would not be likely to lead to an order so entirely different, in the early part of his Gospel, from that of Matthew, with which, indeed, his own cannot be made to coalesce. The then aged Peter was much more likely to furnish vivid impressions of particular transactions (see p. xli.) than a series, *chronologically* correct, of the whole period; and he would scarcely, at that distance of time, have advised the abandonment of the digested arrangement already formed by a fellow Apostle.

It does not, indeed, necessarily follow, that St. Luke composed his Gospel before the publication of the two which precede it in our canon : if one of these were published in Galilee, and the other in Rome, although the Christians would of course multiply copies as fast as they could, yet months, if not years, might elapse before any of these reached the region, say in Greece, or in Proconsular Asia, where we may suppose him to have written. It is, nevertheless, decidedly probable, indeed next to certain, that he wrote it at an earlier period than those Gospels were written, as Lardner has shown in his Supplement. The book of Acts was, we know, from the commencement of it, written after the Gospel—‘the former treatise’; and as this gives a summary notice of St. Paul’s confinement at Rome, but says nothing of his course after it was ended, it must have been finished about the time when the Apostle was released. This probably was in the spring of 63. We may, therefore, with much confidence, place the Evangelist’s transmission of his Gospel to Theophilus in 62 or 63; but as it was designed for an *individual*, and a man of rank, it would not of course be so speedily known to the Christians at large as the others.

#### SECT. IV. *View of St. Luke’s Gospel.*

The Author of this invaluable record was obviously a man of intellectual refinement and literary acquirements, of a calm discriminating judgment, and of an earnest love of truth: it is alike clear that he was imbued with the spirit of piety, with a devoted attachment to the cause of Christ, and with a high appreciation of the spirit of his religion. He had been the companion and friend of St. Paul; and his relation of the Apostle’s labours and discourses shows that he was able to form a just estimate of the elevated excellencies of his character, and of the value of the testimony which he bore to faith in Christ.

The uniform voice of antiquity ascribes the book of Acts, and this Gospel which was composed before it, to a person of the name of Luke. The Author of these books nowhere gives his own name; but there is no reason to doubt that he was that Lucas, i. e. Luke, whom St. Paul speaks of as among his ‘fellow-labourers’ when writing to Philemon of Colossæ, ver. 24, and in his Epistle to the Colossians, ch. iv. 14, as ‘the beloved physician’: indeed this last designation perfectly suits the characteristics of the Evangelist’s mind, and his literary qualifications, as disclosed by his writings. There is much reason to think that he was of Gentile extraction;\*

\* The Apostle Paul speaks of him with Epaphras and Demas, Col. iv. 10—14, separately from those ‘of the circumcision’.

but more, that he had, from an early period, embraced the principles of the Jewish religion; and we *know* that he had become a follower of Christ many years before he composed his Gospel; for he first joined Paul at Troas, (see Acts xvi. 10), on the second apostolical journey. Eusebius, Jerome, and others of the ancients, speak of him as a native of Antioch; but this appears to have arisen from the supposition that he was that Lucius who is spoken of in Acts xiii. 1. Considering the place of his joining St. Paul, and the peculiar mention of him in the Epistles written by that Apostle to inhabitants of Colossæ, it seems more probable that he was a native, at least a resident, of that city, or of one of the neighbouring cities of Hierapolis and Laodicea. The Hellenistic character of his style, (which may, however, be in part attributed to the documents he employed), and his intimate acquaintance with the institutions of the Jewish religion, suit well the supposition that he had long been attached to it; but all competent judges, ancient and modern, agree in regarding his style as by far more polished than that of any of the other Evangelists, and his Greek as approaching even to classic elegance. Such is certainly the case with those portions of his Gospel which are more peculiarly his own composition; in these he may be compared to Xenophon, both in respect to language, and to his general style.

A cursory examination of the following Harmony, or even an inspection of the Table of Sections prefixed to it, will show how rich the Gospel of St. Luke is; not only in matter which it has, more or less, in common with Matthew's; but also in important facts, and especially in interesting parables, contained by it exclusively. To pass by the former class of its materials, which, as it is common to Mark also, must have been more generally known,—when we advert to the records which he has given of the rejection of Christ at Nazareth, the raising of the Widow's Son at Nain, the circumstances at the house of Simon the Pharisee, the parable of the Good Samaritan and our Lord's Visit to Mary and Martha, the discourses in the thirteenth chapter, and in the fourteenth, and the inestimable parables in the fifteenth, with those in the sixteenth,—not to enumerate various expressions and circumstances which are eminently characteristic of the piety and tender sensibility of our Lord, and which are peculiar to the Gospel of Luke,—we must ourselves feel grateful to him for that diligent and well-prepared inquiry by which he obtained the knowledge of these precious memorials of 'the words of the Lord Jesus', and may easily enter into the thankful and devout delight which the admirable historian must have experienced, when these heavenly treasures were, one after another, disclosed to his view.

St. Luke obviously had a wider range of information than was taken by

either St. Matthew or St. Mark. Their Gospels, between the commencement of our Lord's Public Preaching in Galilee and his Last Journey to Jerusalem, are confined to Galilee and the region east of it, not even *referring* to any transactions in the eastern half of the Tetrarch's dominions: whereas Luke's inquiries would naturally extend into the *Peræa*, where our Lord spent several weeks during, we may reasonably suppose, the absence of the Twelve; and we have abundant reason to believe that they did, from his exclusively recording the Mission of the Seventy, which could not therefore have been exercised in Galilee, and which was not likely to have been directed to the scene of the Apostles' service.—Besides this, it is reasonable to believe that St. Luke, from his profession and education, would have access to a class in society superior to that of the Fishermen and Publicans of Galilee. To the latter cause may be attributed his knowledge of various occurrences at the houses of the rich, which are not recorded by St. Matthew or St. Mark; and also of those connected with the household or with the jurisdiction of Herod: to the former, his knowledge of discourses, parables, &c., which were delivered in the *Peræa*, or at least recorded by believers who resided there, and probably but little known in Galilee. It is not likely that St. Luke would have much access to *Apostles*, most of whom must have left Judæa, and of whom one alone is mentioned in the latter part of St. Paul's history, Acts xxi. 18: but many of the *Seventy* must have been still living; and from their recollections, as well as from those records, which either from personal knowledge, or from the preachings of the Apostles, would be early drawn up, of our Lord's transactions or discourses in particular portions of his Ministry, he must have had sources of information beyond what any single Apostle could have supplied.

Commencing, as in the case of Matthew's Gospel, (p. xliii.), at the Ministry of the Baptist, the Gospel by Luke may be divided into the six following Parts, which, to avoid confusion, may be designated by letters.

**PART A.** The Ministry of the Baptist, with the Baptism and Temptation of Christ; ch. iii. 1—iv. 13.

**PART B.** The Ministry of Christ in Galilee, till the Death of the Baptist: ch. iv. 14—viii. 56.

**PART C.** From the Death of the Baptist, till the close of Christ's Ministry in Galilee: ch. ix. 1—62. To this Luke, as Mark, prefixes a view of the Mission of the Apostles.

**PART D.** A Miscellaneous Collection of Discourses and other Occurrences: ch. x. 1—xvii. 10.

**PART E.** Occurrences during the Last Journey : ch. xvii. 11—xix. 28.

**PART F.** Occurrences from our Lord's Entry into Jerusalem until his Ascension : ch. xix. 29—xxiv. 53.

Part A., so completely corresponds with Part I. of Matthew, that the two Evangelists must have had corresponding documents before them. St. Matthew's occupations would of course prevent his being a personal attendant on the Ministry of John, though he may have been baptized by him.

Part B., does not commence, as Part II. does both in Matthew and in Mark, with the statement of John the Baptist's Imprisonment, which they distinctly represent as the cause of our Lord's then commencing his preaching in Galilee. This leaves it uncertain whether Luke may not have recorded some of the occurrences *preceding* the Imprisonment of John ; and in the following Harmony, one of his narratives is so arranged, viz. the visit to Nazareth.

The whole that St. Luke specifically records, in Part. C., as occurring between the Mission of the Twelve and the commencement of our Lord's finally setting out for Jerusalem, is contained in the ninth chapter ; in which he narrates, with great brevity, the Mission of the Twelve, the anxiety of Herod the Tetrarch on hearing of Christ, the Return of the Apostles, the miracle of the Five Thousand, the avowal of Peter, the Transfiguration, the cure of the Epileptic Child, and some declarations of Christ before he left Galilee. This chapter, the first six verses excepted, contains the whole of St. Luke's record of the period which in Matthew and Mark occupies Part IV. In the account of the Transfiguration, ver. 31, he relates that Moses and Elijah spake to Christ respecting 'his departure, *ἐξοδος*, which he was about to fulfil, *ἣν ἐμελλε πληροῦν*, at Jerusalem.' In ver. 51, the Evangelist also states, that 'the days being now fulfilled for his being received up, Jesus steadfastly set his face to go to Jerusalem'; and he records his purposing to go into a village of the Samaritans, where, however, they would not receive him. The chapter closes with circumstances which occurred 'as they were journeying', but which St. Matthew records in a different part of the History. See Harm. p. 76.

Part E. appears to take up the narrative where Part C. left it ; first relating that our Lord, as he was going to Jerusalem, passed between Samaria and Galilee, (i. e., along the confines of the two countries, Harm. p. 168), and then cured the Lepers. The remainder of this Part corresponds with Part V. of Matthew and Mark—recording occurrences on



the Last Journey, in the Peræa, and till our Lord approached Jerusalem, several of which are common to the three Evangelists.

Between Part *C.* and Part *E.* the Evangelist has inserted a very remarkable Collection of Discourses and other Occurrences, some of which obviously belong to the Last Journey; but several of which cannot, with any probability, be referred to a period when we know, from the preceding Gospels, that the Apostles were with our Lord, and when this Evangelist himself represents him as traveling steadfastly towards Jerusalem. This representation precludes the supposition that our Lord now made a circuitous progress, or a long sojourn, in the Peræa. His direct course through it would not much exceed forty miles; and two or three days would be abundantly sufficient for this part of his journey. During it he might work many miracles, and extensively communicate his heavenly instructions to the multitudes, and to his disciples; but there is nothing in the general train of circumstances, or in the records of the other Evangelists, which allows us to suppose that *after* our Lord had set his face steadfastly to go to Jerusalem to finish his great work, the Seventy were sent forth by him, executed their mission, and returned to him. See Harm. p. 100, note †.

St. Luke alone records the Mission of the Seventy; and, taking into account the entire silence of the Apostle Matthew, and of Mark the companion of the Apostle Peter, respecting not only this fact in our Lord's Ministry, but also all occurrences in the Peræa previous to his Last Journey through it to Jerusalem, two inferences may be reasonably drawn, against which no opposing considerations present themselves: first, that the Mission of the Seventy occurred during the absence of the Twelve on *their* Mission; and secondly, that if the Seventy were not, in general, inhabitants of Peræa, the region where the Baptist executed much of his Ministry, they were sent thither in execution of their service, and there prepared for a future residence of Christ. The Evangelist says, ch. x. 1, that the Lord sent these Seventy, two by two, 'into every city and place whither he himself was about to come'; and such residence did take place, after the Feast of Dedication. See John x. 39—42.

With these views, the *Gnomology*, or Collection of Discourses and other Occurrences, in the tenth and following chapters of St. Luke's Gospel, may be represented as consisting of records derived originally from some or other of the Seventy; and as having been obtained, by the diligent search of the Evangelist, partly from oral communication with such of those disciples as still survived, and partly from written memorials of various discourses and parables, that could scarcely fail to have been made by some or other of the hearers of our Lord's heavenly instructions.

The Evangelist introduces the Gnomology with an account of the Mission of the Seventy. Harm. p. 100. To this he subjoins a record of their Return; which seems to present one instance of that system of *method* or *orderly arrangement* which he had marked out for himself, and to which the tendencies of his mind inclined: so he also says, in connection, all that he thinks necessary respecting the Ministry of the Baptist,\* and respecting the Mission and Return of the Twelve. As to the other records contained in the Collection, it is a matter of mere conjecture, whether particular portions were received in their connected state by the Evangelist, or whether he received accounts of all the separate occurrences independently of each other, and arranged them together. Particular portions, however, of the Collection, appear to have some closer bond of connection than others have. The fourteenth, fifteenth, and sixteenth chapters, all which are peculiar to Luke, mainly consist of Parables; and they form one division of the Collection which no Harmonist would willingly separate, though he might reasonably have uncertainty to what precise period he should refer them. The same may be said of the portion beginning with ch. xi. 14 and ending with ch. xiii. 9, which Lachmann, from the structure of the parts, makes one paragraph, and which I now refer wholly to Galilee.

Luke inserts this Collection after relating the commencement of our Lord's setting out on the Last Journey, when he had been rejected by the Samaritan village. When the Evangelist returns again to the regular narrative of that Journey, we find our Lord, ch. xvii. 11, passing along the confines of Samaria and Galilee; and we know from the other Gospels that he crossed over into the Peræa.† What could be a fitter place to introduce a Miscellaneous Collection, several parts of which seemed to be connected with the Last Journey, as others were with the Peræa, and all of which occurred before our Lord's arrival at Jerusalem? Our Lord

\* It is somewhat remarkable that his Gospel gives no account of the death of the Baptist, and only makes allusion to it, in connection with the return of the Twelve.

† Nothing that St. Luke has recorded *after* ch. xvii. 11, till our Lord's arrival at Jericho, has any indications of *locality*: and we could not have certainly known that these occurrences took place in the Peræa, but for the Gospels of Matthew and Mark. Distinct indications of locality, as elsewhere observed, are not frequent in Luke's Gospel; though local connection must have guided in the arrangement of the memorials which he collected. It will hereafter appear, that, except in leading periods, it was scarcely possible for him to have obtained any certain knowledge of the exact succession of events: at any rate minute chronological accuracy was of vastly less moment than accuracy in fact.—Mr. Greswell considers the Gospels generally as having much more of an anecdotal character than I do; but as respects St. Luke's this is almost a necessary feature.



has directed his face to the closing scene of his Ministry; and the Evangelist now introduces a series of memorials which he had no means of assigning to their chronological position, but which, even with the possession of the other Gospels, we feel to be an invaluable portion of the whole.\*

SECT. V. *On the General Preferableness of St. Matthew's Order, in the Chronological Arrangement of Events.*

It must be evident to every attentive reader of the Gospel history, and will be obvious on inspection of the Table prefixed to the Harmony, that the arrangement of events by Matthew, and the arrangement by Luke, cannot both be in the order of *time*; that from the miracle of the Five Thousand, the arrangement and the substance of Mark's Gospel accords with Matthew's; and that the arrangement of events in Mark before that period, closely accords with that in Luke, while, nearly in the same degree with Luke's, it leaves that of Matthew. We have nothing but internal evidence, and the consideration of the respective circumstances of the Evangelists, to guide us in the choice of our general authority for determining the succession of events.

Partly from the expression employed by St. Luke in his Introduction, declaring his purpose to write to Theophilus '*in order*,' κατ' ἑξῆς, and partly from the exclusive accordance of St. Mark's arrangement of events with his, in the portion of the history preceding the miracle of the Five Thousand, many Harmonists have fixed upon St. Luke's arrangement as their basis.† It is readily admitted that the expression '*in order*' would

\* For the knowledge of the general nature of this portion of St. Luke's Gospel, I was originally indebted to Bishop Marsh's "Dissertation on the Origin and Composition of our First Three Canonical Gospels"; but those who are acquainted with the view stated in the Dissertation, as to the origin and the extent of this portion, will readily perceive that the conclusions to which I have come considerably differ from it. As to the latter, I consider it as commencing with the tenth chapter, and ending with the 10th verse of the seventeenth. Bishop Marsh makes it include from ch. ix. 51, to xviii. 14: but this extent was defined by the supposed source of it.—In another respect I differ essentially from that acute and profound critic, who thinks that St. Matthew has a great part of the matter contained in Luke ix. 51—xviii. 14. That this opinion is erroneous will readily be seen by inspection of the Analysis in Appendix II.

† Others, however, have, with great decision, followed St. Matthew's order. "In this Harmony," says Lieberkühn, "we have made the Evangelist Matthew our rule as to the order of time, and we have herein chiefly followed the late Dr. Bengelius and his just Harmony of the Four Evangelists; and he had many learned men who were his forerunners in this method."—Bishop Marsh also mentions Bertling, Eichhorn, Sir Isaac Newton, and Bishop Pearce, as adopting the same opinion: his own is alike decided.

be a reasonable ground for adhering strictly to his *arrangement*, if we had no other authority; for the caution, skill, and accuracy which are displayed in his other admirable history, would afford a presumption that one possessed of such advantages as he had for knowing the reality of things, and endowed with such abilities and judgment, would employ that arrangement which was best adapted for his purpose: but we might not have seen reason for the assured belief that the order which he proposed to follow was the order of *time*, or that in the circumstances in which he compiled his Gospel, he could always have attained it. In one portion it is clear, from internal evidence, that he has not followed it. See p. liii.

We might, *à priori*, reasonably expect the greatest accordance with the order of time, in that Evangelist who was a personal witness of the history he records. "St. Matthew" (says Sir Isaac Newton) "was an eye-witness of what he relates, and so tells all things in due order of time, which St. Mark and St. Luke do not."\* More complete and detailed examination might have led our great philosopher to make a less unqualified statement; but the general principle is a solid one, and it deserves our adherence, unless cause can be shown to the contrary. It might have been the fact, as Mr. Veysie maintains,† that St. Matthew intentionally departed from the order of time, with a view to give his Gospel a more forcible bearing on the great purpose of it; but admitting the possibility of this, there is abundant reason to conclude that, in some cases, where his arrangement entirely differs from that of Mark and Luke, he did not knowingly depart from that order. For instance—he could not, merely *for the sake of argument*, have placed the cure of the Leper, ch. viii. 2, immediately after the Sermon on the Mount, when he knew that it occurred at a different period, and at the same time have so connected it with the descent from the mountain and the entrance into Capernaum, that no reader of his Gospel alone could come to any other conclusion than that it

Eichhorn says "that the facts recorded in the former part of St. Matthew's Gospel, were re-arranged by St. Matthew, according to the exact order of time, as it would be easy to show by an analysis of the several sections of which that part is composed." See Marsh's *Michaelis*, vol. III. Translator's Notes, pp. 9, 10, 16. Bishop Pearce cites Hammond and Grotius as advocates for the same general view; and Campbell agrees with them.

\* See Marsh's *Michaelis*, as above cited.

† In pp. 74—78 of his "Examination of Mr. Marsh's Hypothesis respecting the Origin of our three first Canonical Gospels." This able treatise has not publicly undergone the critical scrutiny of the Bishop of Peterborough; but Mr. Veysie has given him abundant reason either for refuting his arguments or for abandoning his own Hypothesis; for he has shown that it neglects various opposing phenomena.

took place between those occurrences : nor could he have connected the application of Jairus, ch. ix. 13, with the Feast at his own house, if he knew that it occurred, as St. Luke has placed it, at a very different time, viz. after the Message of John, and even after the Parable of the Sower. The supposed system of arrangement might be well adapted to his object ; but he could not have carried it so far as to sacrifice historical truth to it.

Where the relation of subject-matter, or the real connection of events with others not in close succession with them, or the want of connection with those exactly contemporaneous, or uncertainty as to the actual time of occurrence, rendered arrangement by the order of time less convenient, or less useful, than by some other principle, there was nothing to prevent a faithful and accurately informed historian of our Lord's Ministry from departing from the order of time, provided he did not professedly unite the events together as occurring in close succession.

The constantly-occupied period which St. Matthew records in the portion that begins with ch. iv. 12 and ends with ch. xi. 1,—including the chief discrepancies in the order of time,—probably occupied, as will be shown in the Fourth Dissertation, less than the interval between the Tabernacles and the Dedication, which was about nine weeks. Now, how extremely difficult must it have been, if not impossible, for any one who was not a continual eye-witness, to have given a narrative of such a period, in strict chronological order, at the distance of thirty years from its occurrence, and after so many other interesting events : nay, how difficult would it have been for even an eye-witness to have done this, unless he had made some records at an earlier period, or satisfied himself with a few prominent facts. It must be recollected, too, when appreciating the resources of the Evangelists, that they had no maps, or public chronicles, to refer to ; that, in the period peculiarly in our view, the whole series, though crowded with the most wonderful occurrences, could have, in the mind of the general observer of it, little necessary connection, in its several parts, with time and place ; and that this little connection would be likely to fade from the memory of the witnesses, if they made no written records, as the distance of time increasingly made the facts themselves alone of moment.

Those who adopt the hypothesis that one common document formed the basis of the narrative part of the first three Gospels,—whether in the refined form of it given by Bishop Marsh, or in any more satisfactory one, if such there be,—can scarcely avoid his conclusion, that the accordancy between Mark and Luke in connection with their discrepancy from Matthew, so far from being an objection to the chronological accuracy of Matthew, favours

the supposition that he alone followed the order of time: for why should not he, as well as Mark and Luke, have adopted the order of their common document, except from his knowledge, as a personal witness, that it was not chronologically correct? If it were replied that he departed from it for another purpose, such as Mr. Veysie supposed, we might repeat the remarks already offered against his supposition.

That in forming a chronological arrangement of the events in our Lord's Ministry, the order of those recorded in St. Matthew's Gospel should have a general preference over that in St. Luke's, depends for its support on the following considerations:

1. He lived in the very district where, and at the time when, those events occurred respecting which there is the main diversity of arrangement; he was personally acquainted with many of them, had an adequate knowledge of all, and knew all the circumstances of locality, &c.

2. With fewer details respecting the facts which he has recorded than we often find in St. Luke's Gospel, St. Matthew commonly gives more definite indications of time and place. Throughout the whole of his Gospel, excepting in his record of the first days in Jerusalem at the last Passover, and that of the period following the Mission of the Apostles, there is no difficulty in tracing the course of events on a map and by a calendar, without the aid of the other Gospels.\* On the the other hand,—though St. Luke sometimes supplies a more distinct specification than the other two Gospels give, and shows, by chronological particularity where it was attainable by him, (as in ch. iii. 1, 2. vi. 1. ix. 28, 37, 51), that he made it an object of inquiry,—yet the attentive reader may find several indications of his not possessing all the information as to time and place which we can derive from the other Gospels: for instance, he does not advert to the special commencement of our Lord's Public Preaching in Galilee as taking place immediately after the Imprisonment of the Baptist; and though, from St. Matthew, ch. ix. 1, we know that the cure of the Paralytic took place at Capernaum, on our Lord's return from the country of the Gadarenes, and just before he called Matthew himself to attend his Ministry, yet Luke, though he mentions circumstances which Matthew does not, speaks of it, ch. v. 17, as being 'on one of the days', and gives no clue to the place where it was wrought. See Harm. p. 80.

\* Dr. Priestley, in his *Observations on the Harmony of the Evangelists*, p. 75, says that he pays "but little regard to the order of St. Matthew's Gospel, before the history of his own call to attend upon Jesus": yet the only transposition which he makes, is of four verses (ch. viii. 14—17) which, from considering the place in the Gospel of Peter's friend, I also transpose. See Harm. p. 51.

3. Though the conviction of the preferableness of St. Matthew's order over that of St. Luke, must, as far as it respects the phenomena of the Gospels themselves, depend more upon an accumulation of numerous indications, often differently appreciated by different judges, rather than upon any single consideration, yet there is one that is sufficiently decisive, and which has already been adverted to, viz. that founded upon the connection of the application of Jāirus with Matthew's Feast, which succeeded, at a short interval, his Call to be a constant follower of Christ. That period must have been very impressive to Matthew; and his narrative, ch. viii. 18—ix. 26, though commonly very succinct, is too closely connected in its various parts to allow of the supposition that it essentially departs from the real succession of events. After recording the stilling of the storm, and the cure of the Gadarene dæmoniac, he gives, as immediately succeeding the latter, a brief account of the cure of the paralytic at Capernaum, and connects with it, in close succession, the circumstances of his own Call. He then speaks of our Lord's being at his table, with various other persons; and he represents Jāirus as making application to him for his daughter, while engaged there in conversation with the disciples of John, and records our Lord's following Jāirus, and, on the way to his house, restoring the health of the disordered woman. What considerations can authorize the separation of this application of Jāirus from our Lord's visit to Matthew, by those who knew what Matthew himself has recorded? Mark and Luke could not have known this. In their Gospels, the stilling of the storm, the cure of the Gadarene dæmoniacs, the restoration of the woman, and the raising of Jāirus's daughter, are placed in uninterrupted succession, *after* the selection of the Apostles; and the cure of the paralytic, with the call of Levi, i. e. Matthew, and the conversation of our Lord at his table, *are entirely separated from the former series*, and placed *before* the selection of the Apostles. If no probable reason could be assigned for this remarkable agreement with each other, while these Gospels are inconsistent, as to the succession of events, with St. Matthew's, still would the difficulty present no adequate reason to relinquish the express testimony of Matthew concerning what took place at his own table.\*

To vindicate the general preference of St. Matthew's order over St.

\* In the Appendix to this Dissertation, an analysis will be found of that leading division of St. Mark's and St. Luke's Gospels which respects the Ministry of Christ in Galilee; and it may assist in accounting for the order of events actually adopted in that division: but my conviction of the general preferableness of St. Matthew's succession of events, does not depend on it.

Luke's, in that portion of the history where alone there is real disagreement, it seems sufficient to show, which has now been done, that the latter, in a striking series of occurrences, is directly opposed to the former; and that, from the circumstances of the case, the succession of events, as given by Matthew, must be that of actual occurrence.

The diversity between St. Mark's order and that of Matthew, would, of itself, cause no difficulty in selecting the latter as the basis. The *succession* of events, (without reference to *omissions*), is, in some parts, accordant with that of Matthew. This is the case in ch. i. 16—ii. 22, with the exception of the cure of Peter's Wife's Mother; in ch. iv. 35—v. 43; and in the portion onward from vi. 14. But in the portion preceding the death of John and the return of the Apostles, taken as a whole, there is, in St. Mark's Gospel, an obvious want of coherent successiveness; and, except where he expressly connects events together, by notes of time or place, I should feel no hesitation in leaving his order for that of Matthew, even though the reasons for adopting the latter were much less weighty than it has been shown that they are.

#### SECT. VI. *On the Extent to which the Order of St. Luke's Gospel is Chronological.*

The declaration with which St. Luke begins his inestimable record, has never been lost sight of through the whole of this Dissertation; and it is now the time to state its import, in relation to the *succession* of events. It is closely rendered in the first page of the following Harmony.

The only expression respecting the force of which there can be any material doubt, is *καθ' ἑξῆς*. The common rendering '*in order*', in connection with the regularly-historical character of the book of the Acts, and impressions derived from the statements of Beza, Le Clerc, and others, gives to most general readers the idea that St. Luke has drawn up his Gospel in the *exact order* in which events occurred. There can be no doubt that he would arrange his materials in the *order of occurrence*, in proportion as he could ascertain it, and unless the connection of subject rendered a departure from it expedient. Indeed, when we observe that, after his general introduction, the Evangelist first relates what he had learnt of the birth and early history of the Baptist and of Christ; that he then gives a general view of the Baptist's Ministry, next of Christ's Ministry, first in Galilee, and then, as it appears, in the Peræa; that he then records the occurrences on the road to the Passover, and lastly the transactions at Jerusalem from our Lord's arrival there to his Ascension;—we



cannot hesitate in saying that he has given an *orderly arrangement* to his invaluable memorials of the life of Christ, that he has constructed from them a *regular narration*.

This is all which his declaration implies. He alone, in the New Testament, uses the word *καθεξης*. In the Gospel, he employs it in ch. viii. 1; and in the Acts, in ch. iii. 24. xi. 4. xviii. 23. In the last instance, it refers to the order of *place*: Paul 'went over the country of Galatia and Phrygia *IN ORDER*, *καθεξης*, strengthening all the disciples'.—The root of the word, viz. *ἐξης*, is several times employed by him, in connection with *ἐν τῇ* (*ἡμερᾷ* understood); and then it is rendered *after*, as in Luke vii. 11, in reference to our Lord's going to Nain. In this case, however, Griesbach gives, as a reading of great authority, *ἐν τῷ ἐξης*, following which we should render *afterward*, or *in the course of events*.

Grotius, as quoted by Bishop Pearce, gives it as his opinion that, in the whole of this history, Luke has attended more to the *order of subject*, than to that of *occurrence*. Wynne renders *καθεξης σοι γράψαι* 'to write an orderly account'; and in his note he explains the words, "*to write a regular narration of the principal facts in their due series.*" Dr. Campbell renders the words *καθεξης γράψαι* 'to write a particular account': "the proper import of *καθεξης*", he says in his note, "is *distinctly, particularly*, as opposed to *confusedly, generally*": and still more according to the just force of the words, Dr. Doddridge, after rendering the clause 'to write an orderly Account of them,' subjoins—"it is evident, this Evangelist might, with great propriety, be said to have given *an orderly Account* of the History of Christ, as the leading Facts are in their due Series, though some Particulars are transposed." Once more, Archbishop Newcome, though he did not regard the order of St. Matthew as his basis, explains the expression 'in order'—"not in the strict order of annals, but observing the series of leading facts."

Nothing but a necessity in the force of the word *καθεξης* which does not exist, would justify the belief that St. Luke has *in all particulars* written in the exact order of *time*. It is quite clear that he purposed to give to his noble friend a regularly-arranged narrative of all that he had learnt, respecting the words and actions of Christ, through his acquaintance with personal witnesses, and by his own diligent inquiries in Galilee and the Peræa; and he has done so, as I have above shown. His arrangement would be mainly guided by the succession of events, as far as he had the opportunity of ascertaining it; and as he gives definite notes of time in some cases, it is reasonable to conclude that, when he uses indefinite expressions, it was for want of information as to the precise date. This indefiniteness in the notes of time presents itself in various parts; (see

ch. v. 1, 12, 17. vi. 6, 12. viii. 1, 4, 22. ix. 18. xi. 1. xii. 1. xiv. 1. xx. 1. xxiv. 33—53); and, as has been already noticed, his Gospel presents, even in the historical portions of it, fewer means of deciding the locality of events than St. Matthew's does. Even if St. Luke had considered the order of time as of paramount importance, he must often have been obliged to rest satisfied with other principles of connection; but it is evident, from the composition of his Gospel, that he did not so regard it: indeed, the *succession* of events, excepting for its influence on credibility, and for support to the memory, is of vastly less importance than the knowledge of the events themselves. Not unfrequently, too, as respects the *words* of Christ, he could only have possessed some of those precious records which the disciples must, in various places, have made of sayings that, at different times, they had heard from the lips of the Lord himself, or which they had heard retraced together, even though not originally so delivered, in the discourses of the Apostles or of the Seventy.

Those who have considered the circumstances of that part of our Lord's Ministry which immediately followed the Imprisonment of the Baptist, so crowded with occurrences, and these so constantly changing in their locality, will have no difficulty in perceiving, that nothing but personal attendance, and even contemporaneous records, could have enabled any one to trace out a comprehensive view of that period in the exact order of events. Of short portions, such a view might be given by persons who resided where the occurrences took place, or who had attended our Lord in particular parts of his progresses; and, through diligent inquiry, some general idea might be formed of the train of events, by a person not present, which would serve as a guide in framing an orderly narrative. St. Luke obviously possessed records of such portions; and all that could then be learnt as to the succession of events, he would undoubtedly learn, in order to frame his narrative. But for this purpose he had not such advantages as he possessed for his subsequent 'treatise'. In the latter, the series of events extended over a space of many years, and the events themselves often occurred at far distant places and intervals of time: what is still more important, he was himself a personal witness during a large portion of his history. But in retracing the occurrences of a few months,—commonly unconnected with each other, except in their effects on the bodies or the souls of those who were the objects of them, and, in some instances, occurring in the same places, after short intervals in which our Lord had been absent from them,—he must often, when framing his narrative, have had no other guidance than the connection of place, or of subject, or of cause and effect. This invaluable historian followed, in every instance, there can be no doubt, the best system of arrangement which the



circumstances of the case permitted; and although, through our having possession of St. John's Gospel and St. Matthew's, we have advantages which this Evangelist did not possess, for framing a *chronological* arrangement of the *whole* of our Lord's Ministry, and even of that period of it which he peculiarly records, yet one very important result has followed from his not having closely bound himself to order of time, viz. he has recorded many discourses and sayings of our Lord, of the most impressive character, the precise date of which he must have found unascertainable, but which, from his wider range of knowledge, he alone had the power to record.

That the views which have now been given, accord not only with the actual phenomena of the Gospel by St. Luke, but also with the circumstances in which we have historical reason to believe he did actually compile his Gospel, is a corroborative evidence for its genuineness, and, consequently, for its credibility. No person, not circumstanced as we have abundant reason, from the introduction to the Gospel, and from the book of Acts, to suppose that St. Luke was, could have framed a record like that which we owe, under the blessing of God, to his faithful, intelligent, and zealous inquiries.

## APPENDIX TO DISSERTATION II.

(A).

### ANALYSIS OF THE RECORDS OF CHRIST'S MINISTRY IN GALILEE, BY MARK AND BY LUKE.

#### PART I. *From the Imprisonment to the Death of the Baptist.*

*N. B. The Sections in Italic are not in Matthew.*

**MARK alone**

**LUKE alone**

*a. Rejection of Christ at Nazareth*

**a. Public Announcement of the Messiah's  
Reign**

**b. Call of Peter, John, &c.**

**A. First Sabbath in Capernaum, before the First Progress.**

1. *Cure of the Demoniac in the Synagogue*

2. Cure of Peter's Mother-in-law, at his house } placed by St. Matthew

3. Many Miracles wrought in the evening } *after the First Progress.*

**B. Notices of the First Progress through Galilee, after the First Sabbath.**

4. Early Morning, and Progress through Galilee

*β. Miraculous Draught of Fishes*

5. Leper cured near Capernaum *at the close of the Progress*

**C. Occurrences showing the malignant spirit of the Scribes and Pharisees.**

6. The Cure of the Paralytic at Capernaum

7. Call of Levi; Sarcasm on Christ's Dining at his house with Publicans  
and Sinners

8. Cavil respecting his Disciples' not Fasting

9. Walk through the Corn-fields 'on the *Second-first Sabbath*'

10. Cure of the Man with the Withered Hand, 'on *another Sabbath*'

**D. Circumstances connected with the Selection of the Twelve.**

11. Crowds resort to Christ from all parts of the Country, and he works many  
Miracles—(Luke has §. 11 after §. 12).

12. Selection of the Twelve, on a Hill near Capernaum—probably the same  
where the Sermon on the Mount was delivered

*γ. Discourse placed by Matthew at the close  
of the First Progress*

*δ. Cure of the Centurion's Servant*

*ε. Resurrection of the Widow's Son at Nain*

*ζ. Message of the Baptist, and our Lord's Reply*

*η. Grateful Woman at Simon's House*

*θ. Notice of the Second Progress in Galilee*

- E.* The Day of Parables—(The records of this are much fuller in Matthew).
- e.* Blasphemy against the Holy Spirit—This is found in Luke's *Gnomology*.
13. Parable of the Sower, &c.
  14. Application of Christ's Mother and Brethren  
(Mark, like Matthew, has §. 14 before §. 13).
- F.* Series of single Miracles, wrought in the interval between the First and the Second Progress.
15. The Stilling of the Storm, in crossing the Lake
  16. The Cure of the Gadarene Demoniacs  
(The Cure of the Paralytic already given, §. 6).
  17. The Application of Jairus, and Cure of the Disordered Woman
  18. The Resurrection of Jairus's Daughter
- 
- d.* Visit to Nazareth, shortly before the  
Return of the Twelve.

**PART II.** *From the Death of the Baptist, to the End of Christ's Ministry in Galilee.*

*N.B.* The Sections 3, 6—16 and 24, are not in Luke.

1. Record of the Mission of the Twelve and their Ministry in Galilee
2. Herod hearing of the Miracles of Christ desires to see him
3. Death of the Baptist
  4. Return of the Apostles in general after hearing of this event
  5. Miracle of the Five Thousand
6. Christ joins his Disciples on the Sea
7. Miracles in Gennesaret
8. Declarations to the Scribes from Jerusalem
9. Declarations to the People and to his Disciples
10. Cure of the Daughter of the Syrophenician Woman
11. Return to the Lake of Galilee
12. *Cure of the Deaf Man*
13. *Miracle of the Four Thousand*
14. Pharisees and Sadducees seek for a sign
15. Disciples warned against their Doctrine
16. *Cure of the Blind Man at Bethsaida*
  17. Avowal of the Apostles in the Messiahship of Jesus
  18. Christ's Declaration of his Sufferings
  19. Solemn warnings to all
  20. Transfiguration
  21. Cure of the Deaf and Dumb Demoniac
  22. Renewed Prediction of his approaching Sufferings  
(Matthew alone. Payment of Temple tribute)
  23. Discourses at Capernaum respecting Humility
24. Respecting the avoidance of the Causes of Sin  
(Matthew alone. Other Discourses).

*Examination of the First Part.*

In this Part, it may reasonably be supposed, Mark and Luke had, as their common basis, a Record consisting of the eighteen Sections so numbered, early drawn up by some stationary resident at Capernaum, which was the chief emporium of Galilee, and a kind of native capital; and this compiler must have confined himself to what fell under his own observation, or was learnt by him at once from personal witnesses. It was probably written in the language of the Country; but there may have been Hellenistic renderings of the whole or of separate parts; and the Hebrew may have existed with many variations in different copies. Every thing recorded in it clearly occurred in Capernaum or its immediate vicinity, with the exception of the first portion of Division *F*.; and this was closely connected with the second portion, which did occur at Capernaum.

The occurrences in *F*. certainly are not in their chronological position; this has already been shown in Sect. v., p. lix. Now, since the true position of these remarkable occurrences could not have been difficult of ascertainment by a person who was residing on the spot, and desirous to make the order of time his principle of arrangement, it appears certain that this was not, exclusively at least, the system on which the original Record was compiled.

The Record begins, Division *A*., with the First Sabbath at Capernaum, the day preceding the commencement of our Lord's Public Ministry in Galilee.—*B*. gives a brief account of the commencement, extent, and termination of his First Progress in Galilee, ending with the Cure of the Leper, the effects of which occasioned him to absent himself, for a little while, from Capernaum.—*C*. begins with the first occurrence in that city, after his return, marking the malignant spirit of the Scribes and Pharisees; and this is followed by several other occurrences at or near Capernaum, marked by the same character,—the connection being very distinct, but merely that of subject and locality.—*D*. narrates the Selection of the Twelve, which occurred soon after Matthew's Call; and this forms the leading subject of the preceding Division.—*E*. respects the Day of Parables, which, according to St. Matthew, occurred after the Mission of the Twelve, and before their Return.

Thus far the several *Divisions* are arranged according to the time of occurrence of the leading subject of each. But Division *F*. relates a series of single and striking miracles, each unique in its kind, which certainly occurred at the period of Matthew's Call, and two of them (p. lix.) in connection with his Feast. It appears not unreasonable, to regard this Division as derived from an independent narrative of the remarkable series

of occurrences (Harm. p. 75—87) which commences with the stilling of the Storm and ends with the raising of Jāirus's Daughter ; and to suppose that the compiler of the Record merely annexed to it this narrative, omitting those occurrences which he had already recorded among the specimens of the captious malignant spirit of the Pharisees.

The foregoing hypothesis seems to have the requisite characters of simplicity of adaptation to the circumstances of the period, and of accordance with existing phenomena ; and it yields my own mind a restful satisfaction.

The Record seems clearly to have guided both Mark and Luke in *the order of narration*.

Mark prefixes to it, as Matthew does, §.a, the striking commencement of our Lord's Public Ministry in Galilee after the Imprisonment of John ; and §.b, the Call of Peter and the other disciples which immediately succeeded this. The absence of both these from Luke, the former especially, marks a less early acquaintance with the Gospel history than Mark possessed, and a less intimate knowledge of Apostles. But Luke has, in §.a, a fact of singular interest, exclusively found in his Gospel, which his greater scope of research presented to him, viz. the first Rejection of our Lord at Nazareth, apparently before he took up his residence at Capernaum with a view to his Public Ministry ; which forms a perfect introduction to that period, and which affords a general specimen of his mode of preaching in the synagogue of Galilee. See Harm. p. 39.

In B., which gives a view of our Lord's First Progress, Luke has inserted one occurrence, §.β, which is peculiar to him, viz. the Draught of Fishes. See Harm. p. 57. To this he annexes, as he may have found in his document, the Call of Peter, &c. The locality was the same ; and the interval was not great, perhaps not more than a week or ten days.

In C. we have a striking indication of St. Luke's desire to give accurate information respecting the events which he relates. He clearly had no record of any national festival during Christ's Ministry in Galilee, which we know he considered as terminating shortly before the Passover at which our Lord was crucified, and probably regarded as commencing after the preceding Tabernacles. Now, from the season at which the Walk through the Corn-fields, §. 9, must have occurred, it could not have been in the intervening period ; and just as St. John (p. xxxi.) assigns the time of that miracle which he has recorded out of its chronological position, so St. Luke, having ascertained the date of this event, viz. the *second-first sabbath*,—while he arranges it as given in the Record, according to the connection of subject,—*specifies* that date, as though to prevent confusion ;

and goes on to say, expressly, that the next event was on *another* sabbath, as though his Record had left this doubtful, but he knew that this event occurred during our Lord's Public Ministry in Galilee. See Harm. p. 37, and p. 116.

I presume that Matthew had a document corresponding to Division C., or at least to the last two sections of it, in neither of which had he any personal concern; and that as he found them both together, distinctly connected by subject, he placed them together, and in the position to which the latter of them belonged in reference to time, (viz. in the interval between the Mission and the Return of the Twelve), and in connection with other facts displaying the malignant captiousness of the Pharisees. If, as appears probable, Matthew returned to our Lord before the Day of Parables, recorded in ch. xiii., then he must have been a personal witness from ch. xii. 22; but for his materials from ch. xi. 2 to ch. xii. 21, I presume that he depended upon the information of others, and, as it appears, mainly on written documents. If so, the initiatory expressions in ch. xi. 20, 25, xii. 1, 9, 22, must not be construed too closely.—From ch. xii. 22, the connection is uninterrupted to the end of the thirteenth chapter, after which a new portion of the Gospel commences.

In D. occurs a passage, §. 11. which Mark appears to connect with §. 10, in C., by the word *ανεχωρησε*, *withdrew* or *departed*; but which really best suits §. 12, as Luke arranges it. In the following Harmony, p. 118, it is placed as Mark gives it, in connection with §. 10; nevertheless, the present Analysis makes me doubtful whether most of it did not really belong to §. 12, as Luke places it. That portion in Mark singularly partakes of some expressions in Matthew, with whose arrangement his own here agrees, and of others in Luke, who connects §. 11 with the Selection of the Apostles, with which it best agrees.—There could not have been such a gathering to our Lord of the common people of distant regions, so soon after his retirement in Ephraim; whereas, after his First Progress, it was to be expected that this would take place when he began another Progress, nine or ten days after the former one was ended. My conjecture is, that it appeared as Mark has it, though more briefly, in the common Record; that Matthew employed at least this part, respecting occurrences during his absence on the Apostolic Mission; that he omitted (see Harm. p. 118) expressions which he knew suited only an earlier period; that Mark, not aware of this fact, further added those circumstances which he alone records; and that Luke (Harm. p. 89) transferred what he had in the Record, to that position which, by his accurate inquiries, he found it respected. I perceive nothing improbable in this conjecture; and it is founded on the phenomena.

To the narrative which Luke found in the Record, Division *D.*, respecting the Selection of the Twelve, he has subjoined, §. γ-§, a connected series of occurrences; first, the Discourse which Matthew places at the end of the First Progress; and then, several facts, of singular interest in themselves, two of them peculiar to Luke, and another, the Cure of the Centurion's Servant, marked, in his relation, by circumstances which assist to prove that the Gospels of Matthew and Luke were entirely independent of each other, and which must have been derived from original sources. Luke may have received all these in their present connection, either in a written document, or by oral information. At any rate, all the sections of this series are in the order of occurrence; and wherever Luke placed the first, §.γ, he would naturally place the rest. I cannot doubt that the position of the Sermon on the Mount, in Matthew's Gospel, is that of actual occurrence. Why Luke placed his less perfect account of it where we find it, is easily explained, if we suppose, what cannot be deemed improbable, that the selection of the Apostles was made on the mountain where the Discourse was delivered. The interval between the two occurrences was only about nine days; and if Luke and Mark had, in this Part, which I deem next to certain, a common Record, consisting of the contents, and arranged in the order, specified in the Analysis, I know no position where Luke could have introduced the series referred to, with greater probability. He must have learnt that our Lord delivered the Discourse at a mountain near Capernaum, and at a time when great multitudes were flocking around him; and finding in the Record a perfectly correspondent part, §.12, he there introduced the Discourse and the regular series of occurrences which he had received in connection with it.

As to §.§, which records the short but interesting statement respecting our Lord's Second Progress, its position was decided by the expression, 'And the Twelve were with him'. The general system of St. Luke is, *to complete the series of occurrences which the subject or other circumstances connected in his view; and then to proceed to another fact or series, which came, in regular succession, after the leading fact of the preceding series.* The leading fact of *D.*, is the Selection of the Twelve; and the terms of §.§, place it therefore in close succession after that Division.

With Division *E.* of the Record, we have, in Mark, §.c, a relation of the circumstances leading our Lord to condemn 'blasphemy against the holy spirit', which is followed by the application of his Mother and Brethren; and this last occurrence precedes the Parable of the Sower, &c. This too is the order in Matthew. Harm. p. 124. Luke has §.c in his *Gnomology*; and places §.14 *after* the Parables. This may have been the position in the common Record; and when Mark prefixed to the series of

Parables, the occurrences which preceded the delivery of them, he would naturally transfer §.14 to its true connection, as observed in Matthew's Gospel, viz. with §.c, which he would of course learn from Peter. See Harm. p. 124.

To the remarkable series of facts in Division *F*. which closed the Record, (see p. lxvi.), St. Mark subjoins, §.d, an account of our Lord's visit to Nazareth. This, from St. Matthew's statement, so clearly succeeded the Day of Parables, shortly before the general Return of the Apostles, that there can be no difficulty in understanding why Mark has given the present position. We must regard it as related in *time* to the following Part, rather than to the facts with which the Record terminates.

That St. Matthew, when he prepared his Gospel for publication, had not before him the Record employed by Mark and Luke, I infer from the following facts. 1. He does not mention the cure of the Demoniac, which was the first miracle, and that a remarkable one, after our Lord's public announcement of the new dispensation. 2. He places the cure of Peter's Mother-in-law, and the miracles of that evening, (the position of which is quite established by the circumstantial narrative of Peter's companion, see Harm. p. 55), *after* the First Progress, instead of on the sabbath *before* it. 3. He mentions *two* Demoniacs in his brief narrative of the miracles in the region of Gadara: see Harm. p. 78, note.

Nevertheless he must, for the occurrences during his absence on his mission, have had written or oral information from others. On comparing the section in Luke, respecting the Message of the Baptist, Harm. p. 97, with that in Matthew, it seems nearly certain that these Evangelists had there a common record; and also in the Thanksgiving to the Father, p. 103, if not in the Upbraiding of the Cities of Galilee, p. 102. It appears also next to certain, that Matthew had a copy of the document from which Division *C*. was formed, or at least of §.9 and 10, to which sufficient reference has already been made in p. lxvii. It is further probable, that he had, in common with Mark and Luke, a document which formed the basis of Part V. Sect. x. §.1 and 2; with the addition which we find in §.3. See Harm. p. 119—124. After this, it seems probable, Matthew employed his own records.



(B).

ANALYSIS OF ST. LUKE'S GNOMOLOGY.

	I.	LUKE.
1	Record of the Mission of the Seventy.....beginning	x. 1
2	Christ upbraids the Cities of Galilee, MATT. xi. 20—24.....	— 13
3	Notice of the Return of the Seventy.....	— 17
4	Christ's Thanksgiving to the Father, MATT. xi. 25—27.....	— 21
5	Parable of the Good Samaritan.....	— 25
6	Visit to Mary and Martha at Bethany .....	— 38
	II.	
7	Instructions for Prayer.....	xi. 1
8	Cure of the Dumb Demoniac, and Discourse thereon, MATT. xii. 22—30	— 14
9	A Woman pronounces the Mother of Jesus blessed.....	— 27
10	Discourse when the Pharisees demanded a sign, MATT. xii. 38—45 .....	— 29
11	Christ at the Pharisee's Table.....	— 37
	III.	
12	Admonitions and Encouragements to the Disciples, (comp. Matt. x. 17—33)	xii. 1
13	Warning against Covetousness; Parable of the Rich Man.....	— 13
14	Admonitions respecting Anxiety, (comp. Matt. vi. 25—33) .....	— 22
15	Preparation for the Coming of the Lord.....	— 35
16	Consequences of Christ's Mission; Individual Judgment urged.....	— 49
17	Calamities not always Judgments .....	xiii. 1
18	Parable of the Barren Fig-tree.....	— 6
	IV.	
19	The Infirm Woman healed on the Sabbath.....	— 10
20	Parable of the Mustard-seed, (comp. Matt. xiii. 31, 32).....	— 18
21	———— Leaven, (comp. Matt. xiii. 33).....	— 20
	V.	
22	Answer to the Inquiry, "Are there few that shall be saved?".....	— 22
23	Observations respecting the malicious purposes of Herod.....	— 31
	VI.	
24	Occurrences at the house of a Ruler who was a Pharisee .....	xiv. 1
25	Discourse on Counting the Cost.....	— 35
26	Parable of the Lost Sheep, (comp. Matt. xviii. 10—14) .....	xv. 1
27	———— Lost Piece of Silver .....	— 8
28	———— Prodigal Son .....	— 11
29	———— Unjust Steward and Observations .....	xvi. 1
30	———— Rich Man and Lazarus.....	— 19
	VII.	
31	Observations on Causes of Sin, (comp. Matt. xviii. 6, 7).....	xvii. 1
32	———— Mutual Forgiveness, (comp. Matt. xviii. 15.).....	— 3
33	———— Faith and Humble Duty.....	— 5

With ver. 11 recommences the narrative of our Lord's final Journey to Jerusalem.

*Observations on the foregoing Analysis.*

Such are the contents of this remarkable portion of St. Luke's Gospel, most, if not all of which, he may have derived, directly or indirectly, from the testimony of some or other of the Seventy.

The ninth chapter has for its subject, the Mission of the Twelve, their Return, and the Occurrences that followed till our Lord finally left Galilee. The records of the Seventy properly came after this chapter; and some one has not unaptly termed this portion, the *Gospel of the Seventy*. Some few sections in it occur also in St. Matthew's Gospel; but, taken generally, they are peculiar to St. Luke.

The Apostolical Evangelist makes no allusion to the Mission of the Seventy, §.1 and §.3; but he records the words of Christ in §.2 and §.4, which St. Luke's narrative connects with it. This was before our Lord went to the Feast of Dedication. From the nature of the Gnomology, we are not able to say confidently that the events in the next two sections immediately succeeded the Mission of the Seventy; but as the train of events places our Lord's journey to Jerusalem at this period, I regard the visit to Bethany, §.6, as then taking place; and I see no reason why §.5 should not have occurred previously, viz. before our Lord left Galilee.

We know from John x. 40—42, that our Lord went to Bethabara, in the Peræa, after the Feast of Dédication; and that he abode there for some time, many resorting to him there. He went thence to Bethany, to raise Lazarus; and then, John xi. 54, withdrew to Ephraim, probably in the south-east of Samaria. From Ephraim, as the train of events in Matthew proves, he returned to Galilee, shortly before the general Return of the Twelve, caused by the news of the death of the Baptist. Considering the nature of the Gnomology, we may suppose that the Instructions for Prayer, §.7, were given either in the Peræa, or after the Return to Galilee. Thinking that this section best suited "the new and calmer scene of instruction in the *Peræa*," I have placed it, Harm. p. 106, immediately after the record of the Feast of Dedication. I should now, on the whole, prefer seeing it before Sect. x., connecting it with occurrences in *Galilee*, the arrangement of which we learn from Matthew, recorded by Luke in §.8—11. But whichever position is adopted, all the sections of the first two divisions of the Gnomology, §.1—11, will be in chronological order.

The third division, §.12—18, has a remarkable character. Though several portions of it greatly correspond with portions of other discourses, recorded by St. Matthew, the whole appears to have been regarded by St. Luke as one continuous series of discourses, itself connected in point of time

(see Harm. p. 135) with the occurrences in ch. xi.—The fact in §. 19, followed by two parables attributed by Matthew to this period, may reasonably be placed here also, (see Harm. p. 140); and we shall then have *the whole of the Gnomology, thus far, §. 1—19, in the order of occurrence, without any intervening portion in the narrative part of the Gospel.*

The next two sections clearly refer to the Last Journey, and of course stand in their due relation to the preceding, in order of occurrence. The facts appear to have taken place in the Peræa.

But here the *chronological* series seems to be interrupted. Internal evidence will scarcely allow us to refer §. 24 to the Last Journey; otherwise, undoubtedly, the whole of the next six sections might also. As it is, I refer the whole of Division vi., as Macknight also does, to our Lord's sojourn in the Peræa, prior to the Resurrection of Lazarus; and I suppose that St. Luke has placed them after §. 22 and 23, because these also occurred in the Peræa, and he probably received the whole from residents in that country. If he knew of no other journey in that country, than the last, it fully accounts for its present position.

After the parable of the Rich Man and Lazarus, are three short sections, §. 31—33, which, whatever occasioned their present position, probably occurred, as we may gather from Matthew, just before the fact with which the historical narrative recommences.

This Analysis shows, what is one capital advantage of the present Harmony, that it is not necessary, even for chronological accuracy, to separate much the portions which, through their mutual position in the Gospel, we are habituated to read in connection.

(C).

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**GENERAL OBSERVATIONS RESPECTING THE ORIGIN OF THE  
FIRST THREE GOSPELS.**

The Reviewer of this Harmony in the Boston Christian Examiner for March 1837, referred to in my Preface, accords with me, for the reasons adduced in Section v. p. lix., in giving a general preference to the succession of events in St. Matthew's Gospel, even where this differs from the succession found alike in St. Mark's Gospel and St. Luke's. "But the first three gospels," he continues, p. 46, "present so many curious and at first sight perplexing phenomena, both of coincidence and of discrepancy, that we cannot but deem it the first business of the evangelical harmonist to select, defend, and establish some theory of their origin, which shall comprehend and elucidate all these phenomena. And herein lies the main deficiency of the work under review. We infer from here and there a random hint, that our author adopts Eichhorn's documentary theory, as developed and illustrated by Bishop Marsh. But if this be the case, he has left his readers in the dark with regard alike to its grounds and its features."

It did not fall within the scope of my work to establish any theory but what respects either the duration of our Lord's Ministry, or the succession of events in it. The latter does, in part, depend upon the views that are entertained in relation to a common origin of that portion of the Gospels of Mark and Luke which respects Christ's Ministry in Galilee. But having shown that the order of Matthew, in the most remarkable case of discrepancy, must be that of reality, I felt that it was right to follow it, whether or not I could explain the difference between this order and that of Mark and Luke. Nevertheless I did, in the Appendix of the first edition, give such an "Analysis of the Part of Luke's Gospel which respects the Ministry of Christ in Galilee," as appeared to afford "some insight into the causes of the general arrangement which he adopted." I set out with the position, that "it seems almost certain that the two Evangelists, Luke and Mark, were in possession of some common documents." I afterwards stated, more fully, as a probable opinion, "that St. Luke had obtained, by his faithful research, several documents" "which he translated into Greek if they were in the language of Palestine, and which he employed as his judgment directed, connecting with them

whatever additional information he was enabled to obtain by his diligent inquiries in Galilee." That analysis led me to the fact, that the occurrences of each separate division, are mainly in the order established by St. Matthew's Gospel; and I endeavoured to show on what principle St. Luke might have arranged the several divisions. My hypothesis, however, failed in respect to one division; (viz. *F.* in the foregoing Analysis); and more particularly in accounting for the fact, that Mark also arranges that division in the same connection that Luke does. I therefore inferred, either that there must have been some link of association which I had not traced, or, that some connection must have been established between these two, before the documents came into the hands of the Evangelist.

The observations of the Reviewer in the Christian Examiner, led me again to the subject; and instead of analyzing Luke's Gospel alone, and observing its correspondence with Mark's, I considered the two Gospels together; and I have thereby attained the conclusion, which forms the subject of the first Appendix, that in the portion of Christ's Ministry in Galilee which began with the Imprisonment and ended with the Death of the Baptist, *in which alone Mark and Luke differ from Matthew while agreeing together*, those two Evangelists had one Common Record, valuable in itself, but not of apostolical *authority*, which directed them in the arrangement of events, and with which they connected such other occurrences as came within their knowledge; which, however, they employed only as the basis of their own narratives, enlarging, abridging, moulding, or altering, as their own information enabled them.

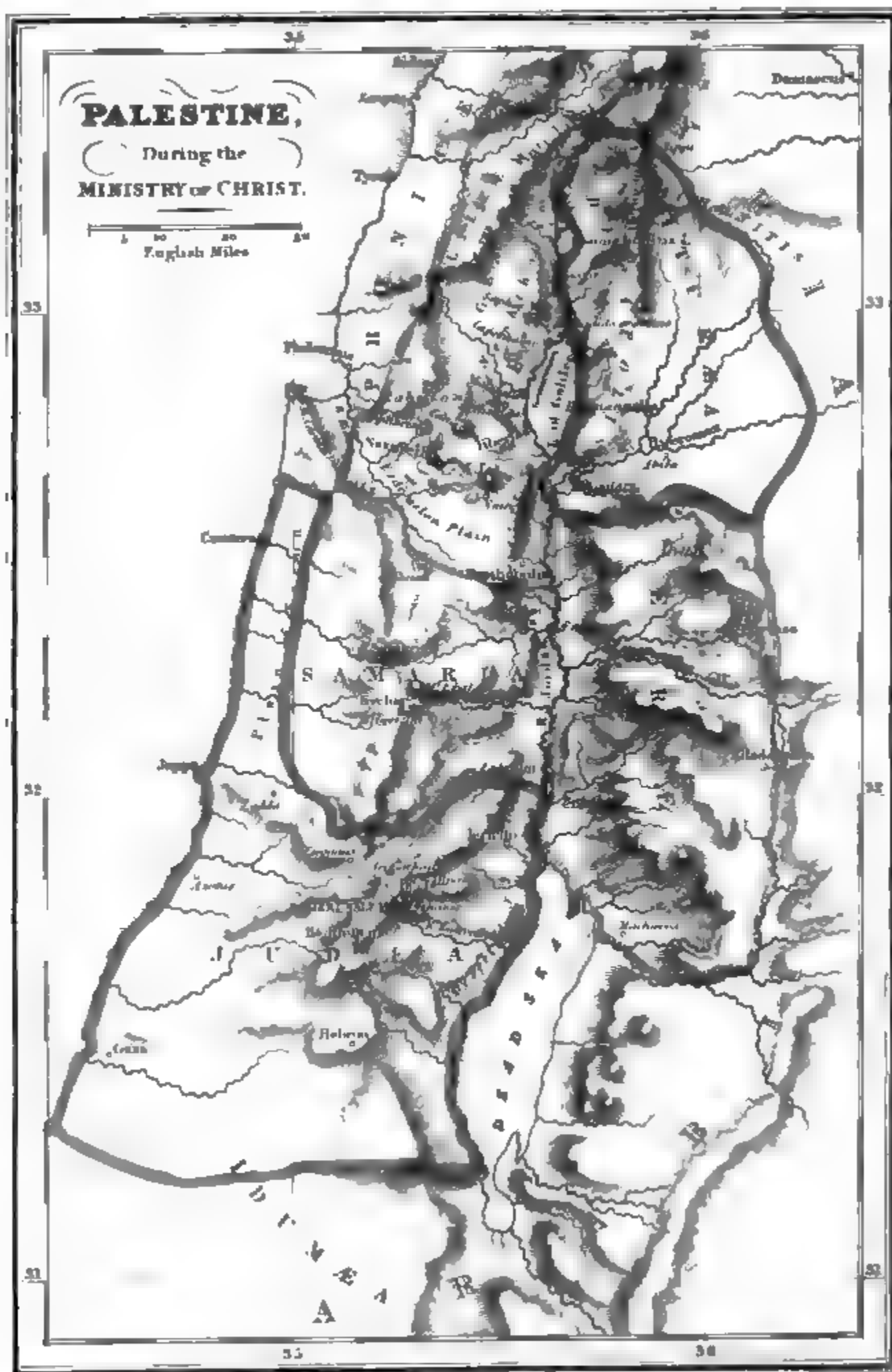
It still does not appear to me that I am called upon to frame any theory which shall account universally for the phenomena of *verbal* agreement or disagreement in the evangelical records. What I have done in the following Harmony, has placed within reach of the unlearned scripturalist, a means, heretofore inaccessible to those whose knowledge is confined to the English language, of accurately discerning these phenomena, and of investigating for himself the causes of them; but in determining the real succession of events, the best hypothesis to explain those causes can be of little avail.

That Bishop Marsh's hypothesis, of one common document, including the whole scope of the ministry of Christ, is untenable, I have long been convinced; but I could not needlessly have undertaken the proof of this position; and the construction of my Harmony did not require it. I referred, in Sect. v. of this Dissertation, to Mr. Veysie's Examination in a way that shows my opinion of its value; and I have now the power of referring, not only to my Reviewer's own statements, but to a decisive examination of Marsh's Hypothesis by Professor Andrews Norton, in his very

able, learned, and important work on the Genuineness of the Gospels. I can also refer to Mr. Norton's work, with full satisfaction, for a refutation of the opinion that one Evangelist copied from one or both of the others. I value much his close and accurate investigations respecting the actual correspondences in the first three Gospels; and generally agree with him in his observations on the earliest origin of these correspondences: they must, of course, have chiefly originated in the frequently-repeated narrations of the Apostles and other personal witnesses. Yet I cannot doubt, that, beginning with an early period, written records, more or less comprehensive, would be drawn up, at different times, by those who had heard those narrations, or had themselves been among the hearers of the Lord Jesus.

In the interval between my first perusal of Veysie's Examination of Marsh's Hypothesis, when published, in 1808, and a subsequent review of it in 1830, my own views had gradually come, by independent examination, to a great accordance with Mr. Veysie's, in respect to the early existence of various documents, and the employment of some of them by the first three Evangelists; and on reconsideration of the subject, I am satisfied that Luke, especially, possessed several written records, and that one or more of these he had in common with Mark: but that, nevertheless, many of the correspondences had their origin solely in oral narrations.—The only course that will lead the inquirer to a permanently satisfactory result, is, to examine *each section separately*, for himself; and I am persuaded that the general conclusion will be, that the Evangelists employed, in different ways and degrees, written records, together with oral information, wherever their own personal knowledge was insufficient. As to Matthew and John, their chief sources of information must have been personal and direct; and with respect to those discourses which these Apostles have severally given in so much detail, I can scarcely doubt that, at a very early period, and with the aid promised them by their Lord, John xiv. 26, they committed these to writing, as we now find them,—storing up the precious records for the days appointed by divine providence, when, perhaps under the special direction of him who was always with them, Matt. xxviii. 20, they finally prepared their Gospels, and sent them forth into the world; the one to lead the reader to the life-giving faith, that Jesus is the Christ the Son of God; and the other, to preserve the believers in Palestine from the destructive desertion of their Lord, and to teach all men, every where, to observe all things, whatsoever he had commanded them. These invaluable records will, through all ages, be among the blessed means by which he who is the Way, the Truth, and the Life, leadeth to the Father, and conducteth to the mansions where all ignorance and error shall be annihilated by the perfect knowledge of the truth.





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## DISSERTATION III.

### ON THE POLITICAL AND GEOGRAPHICAL STATE OF PALESTINE, AT THE PERIOD OF OUR LORD'S MINISTRY.

#### SECT. I. *Geographical and Political Divisions.*

PALESTINE is usually considered as extending along the coast of the Mediterranean, from a little north of *Sidon* to some distance south of *Gaza*. Beginning at the former point, the boundary goes inland, across the chains of *Libanus* and *Antilibanus*, above the sources of the Jordan, and onwards to the east of *Hermon*, which is a mountain-range branching off southerly from *Antilibanus*. It then bends southwards, till it arrives at the *Arnon*, which forms the southern boundary on the east. It thus divides Palestine from Syria on the north and north-east, and from Arabia Deserta on the east. The *Dead Sea* completes the eastern boundary; and from the southern part of this, an undefined boundary runs across to the Mediterranean between Palestine and Arabia Petræa.

It is, however, clear from Josephus (Bell. Jud. III. iii. 1) that, at the period of the Gospel history, the region along the northern part of the coast, beginning from the south of *Mount Carmel*, belonged to Phœnice; and this fact is of considerable importance in determining the extent of the chief scene of our Lord's public labours, since it shows that Galilee did not extend to the shores of the Mediterranean. With this modification, the boundaries may be taken as already stated; and as far as our present imperfect knowledge of the exact position of places enables us to judge, we may consider Palestine as extending from about  $33\frac{1}{2}^{\circ}$  N. Lat. to about  $31^{\circ}$ , and from about  $34\frac{1}{2}^{\circ}$  E. Long. to somewhat more than  $36^{\circ}$ ; making its length about 160 miles, and its average breadth between 60 and 70. Its extent may therefore be compared to that of Wales, with Shropshire, Herefordshire, and Monmouthshire.

The great natural feature of the country is the *Jordan*, which has its rise in the neighbourhood of Antilibanus, passes through the marshy *Lake of Samochonitis* (the Waters of Merom), and, after having received numerous mountain-streams, enters the *Lake of Galilee*. It then takes a winding course southwards, and enters into the *Dead Sea*. Other particulars will be given hereafter; but these are stated for the sake of geographical arrangement.—For brevity, the Jordan before it enters the Lake of Galilee may be termed *North Jordan*; and afterwards, *South Jordan*.

When the Israelites first obtained possession of the Land of Canaan, Joshua divided it among the Tribes—that of Levi excepted, which was left without territorial possessions. Ephraim and Manasseh, the two sons of Joseph, being taken in place of their father, there were still reckoned Twelve Tribes. Of these, Manasseh had two portions, one on each side of the Jordan. On the east of the Jordan, beginning at the Arnon, were Reuben, and then Gad, southwards of the Lake of Galilee, and East Manasseh, along the Lake and North Jordan. On the west, along North Jordan, lay Nephthalim; and south of it, westwards from the Lake, lay Zabulon: Asher extended along the coast, to the west of these. South of Zabulon, from South Jordan to the Mediterranean, lay Issachar, then West Manasseh, then Ephraim. Below Ephraim, along the Mediterranean, lay Dan, and then Simeon; east of Dan and Simeon, extending to the Dead Sea, lay Judah, and between Judah and Ephraim, along the Jordan, lay Benjamin.—This general view of the situation of the Tribes is sufficient for our purpose. Indeed the division was entirely lost after the Babylonish Captivity; and two only of the Tribes, Zabulon and Nephthalim, are mentioned in the New Testament, viz. by St. Matthew, in citing the prophecy of Isaiah.—Harm. p. 53.

The territory of the four southern Tribes, Judah, Benjamin, Dan, and Simeon, corresponded with *JUDÆA*, but from the representations of Josephus we may conclude that Judæa extended northwards along the Mediterranean, to the territory of Ptolemais.\* The southern part was denominated *IDUMÆA*, as was also the district lying below it, in Arabia.

Northwards of the inland part of Judæa, lay *SAMARIA*, which extended as far as *Ginæa*, on the south side of the Plain of Esdraelon, and along the Jordan to near Scythopolis,—much corresponding with Ephraim and West Manasseh. Its southern limit is not ascertainable, since the site of Anuath which Josephus mentions as the boundary is not known.

\* See Bell. Jud. lib. iii. cap. iii. 5. Josephus says μέχρι Πτολεμαίδος, as far as Ptolemais; but as he had said before that the Phœnicians had the territory along the Mediterranean to below Mount Carmel, I presume he meant the territory of Ptolemais.

Northwards of Samaria, to the limits of Palestine, lay GALILEE, having the Jordan and the Lake on the east, and Phœnice on the west. The northern part of this, between North Jordan and Phœnice, principally corresponding to Nephthalim, was termed GALILEE OF THE GENTILES: the southern part, west of the Lake and South Jordan, was peculiarly termed GALILEE, and is the district which is denoted by that appellation in the Gospels. Commencing with the populous part lying northwards of the Plain of Esdraelon, the whole of this district cannot have exceeded Worcestershire in extent.

Opposite Galilee, east of the Lake and North Jordan, lay several districts, having, as it appears, different appellations, and being incapable of specific division, but much corresponding with the eastern territory of Manasseh. St. Luke appears to have included the whole under the denomination of ITURÆA and TRACHONITIS, the latter referring particularly to the mountainous region east of the sources of the Jordan. St. Matthew and St. Mark designate the country of which they speak, lying east of North Jordan and the Lake, by the appellation DECAPOLIS, so called from the combination of ten cities most of which lay in that region. Josephus calls that same region GAULONITIS. The country east of it, he terms BATANÆA—the ancient Bashan; and eastward of that was AURANITIS, now the Haouran, little of which appears to have been within the limits of Palestine. Batanæa seems to have been sometimes considered as extending to the Lake, so as to include Gaulonitis; and the Ituræa of St. Luke corresponds with Batanæa in this more extended sense, together with such portion of Auranitis as came within the tetrarchy of Philip. Trachonitis is used, both by Josephus and by St. Luke, to denote the north-eastern part of Philip's dominions, together probably, with the adjoining region.

In the Gospels, 'the Country beyond the Jordan' sometimes denotes all the part of Palestine which lay eastwards of the Jordan: and in like manner Josephus occasionally employs the appellation Peræa with the same extensiveness, as when he speaks of *Gadara* as the metropolis of the Peræa. But the region peculiarly termed PERÆA by Josephus, and the COUNTRY BEYOND THE JORDAN by the Evangelists, extended only to above Pella in the north, and to beyond Philadelphia in the east, corresponding to Gad and Reuben.—See Bell. Jud. III. iii. 3.

St. Luke further mentions ABILENE as a tetrarchy distinct from Ituræa and Trachonitis; and this is usually placed, as in the Map, (and as rather best suits the words of Josephus), out of Palestine on the north-east: but the total want of connection between this district and the events of the Gospel history, rather leads to suppose that it was a district lying between

Ituræa and Peræa proper, where, in fact, there was a town termed *Abila*, which still exists.

Herod the Great reigned over the whole of Palestine as an independent king; yet he was greatly under the power of the Romans, Pompey having in the year 63 B. C. made the country tributary to them. Herod made a distribution of his dominions by will, which was afterwards ratified by the Roman Emperor: by this, Archelaus had Judæa and Samaria; Herod Antipas had Galilee with Peræa; and Philip the Tetrarch, Ituræa and Trachonitis. About ten years after the death of Herod, Archelaus was banished for his cruelty; and his territory, consisting of Judæa and Samaria, was made a Roman Province under Procurators who were subordinate to the Presidents of Syria. The enrollment which had been decreed by Augustus, and which occasioned the birth of our Saviour to take place at Bethlehem, the city of David, was now carried into effect by Cyrenius the Governor of Syria. The power of life and death was taken out of the hands of the Jews; taxes were paid directly to the Roman Emperor; and justice was administered in his name, and by the laws of Rome. In matters of religion, however, the laws of the Jews, and the power of the Sanhedrim, were continued to them.

The *Sanhedrim*, whose power was of course confined to Judæa, consisted of seventy members, under the High Priest as President, with a Vice President: such were Caiaphas, and Annas, his father-in-law. There were three classes of members;—*Chief Priests*, the chiefs of the twenty-four courses of Priests; *Elders*, the heads of families; and *Scribes*, some of the class of persons so called, who were especially employed in studying, copying, and explaining the Scriptures. The Members of the Sanhedrim were generally of the sect of the Pharisees; and *the Pharisees* sometimes stands for the Sanhedrim: *the Chief Priests and Elders*, or *the Scribes and Elders*, are other synonymes.

Judæa and Samaria were under the government now described, during our Lord's Ministry,—Pontius Pilate being the fifth of the Roman Governors: Herod Antipas reigned over Galilee and Peræa; and Philip, who was a mild and equitable prince, was the Tetrarch of the territory east of the Lake and North Jordan. This political division was of the greatest importance for the first preaching of the Gospel. When our Lord was in Samaria, (as after the raising of Lazarus), the Sanhedrim had no power over him; nor when he was in Galilee, or in any part of the country east of the Jordan. When he was in the dominions of Philip, he was also out of the reach of the cruel and crafty Herod. When Herod was resident at the royal fortress of *Machærus*, in the south of the Peræa, where he

held his court, and which was the scene of the imprisonment and execution of the Baptist, then Galilee was open for the public and extensive exercise of our Lord's Ministry. When Herod returned to Galilee, after the death of John, and took up his residence at Tiberias, near the south of the Lake, then the northern parts of that country, the territories of Tyre and Sidon, and the dominions of Philip, afforded our Saviour security from the purposes of the despot who had now begun to hear of his mighty works; and he was thus enabled to proceed in the discharge of his all-important duty, till 'the days were fulfilled when he was to be received up.'—In this respect, as in a variety of others, we see that it was in the 'fullness of times' that 'God sent forth his Son'.

## SECT. II. *Descriptive Survey of Palestine.*

The whole region of Palestine may be described as very hilly, with some extensive plains, those of *Saron* and *Esdraelon* especially, and numerous small valleys. Several districts are very mountainous, particularly the country east of the Jordan, and some parts of Judea. The two great chains which branch off from the mountains of Syria, to which the common appellation of *Lebanon* is given in the Scriptures, run for a considerable way parallel to one another in a south-westerly direction; and the country between them forms the *Cæle-Syria* of geographers, now called El Bekaa. The plain itself is quite flat, very highly cultivated, but with very few trees. It is several days' journey in length,\* and about six or eight miles broad.† From these chains another proceeds southwards, the *Hermon* of the Scriptures. These mountains, as well as those of Syria in general, are composed of a calcareous rock, whitish, hard, and ringing when struck. The granite scarcely begins to make its appearance till we come to the neighbourhood of Mount Sinai and the Red Sea.—Maltebrun, p. 128.

The object of this Dissertation is not to present a geographical detail of all that is stated, as to places and districts, by the ancients, or by modern

\* For loose reckoning, we may estimate a *day's journey* at about *twenty miles*; and the *hour*, by which the travelers in Palestine continually reckon distances, as *three miles*. The great diversity observable in the latter, depends much on the extent and nature of the traveling party,—whether consisting of a few individuals, or forming a caravan,—and also upon the season of the year: the inferences from Dr. Richardson's estimates of distances must, for the former reason, vary from Maundrell's or from Buckingham's.

† See Dr. Morehead's "Tour of the Holy Land": Appendix p. 280. The Tour itself is imaginary; but the Extracts from a MS. Journal of a Traveler in Syria in the Spring of 1828, of which the Appendix consists, are, in general, singularly valuable, from the distinctness and obvious accuracy of its information.

travelers; but to give such a view of Palestine itself, as may enable those readers of the Gospels who cannot themselves examine the works of those writers, to form an impressive view of the country in which our Saviour lived, and especially of those districts over which he journeyed. For this purpose, the requisite information will sometimes be given in the very words of the authors on whom we have to depend; and from the materials which have been collected with the present object in view, such portions will be presented to the reader, whether or not they respect the exact localities referred to by the Evangelists, as may assist in realizing those scenes and circumstances on which the chastened imagination, the understanding, and the affections, may be alike engaged.\*

### 1. *Country WEST and SOUTH of Jerusalem.*

We have no reason to suppose that our Saviour ever journeyed in the south-western part of Palestine; but the following representation of that region is too applicable to the districts more immediately in view, to be passed by. The traveler was proceeding, at the end of February, from *Joppa*, now *Jaffa*.

"Feb. 25. On issuing into the country, the difference between this and Egypt was most striking. Here the view is made up of green hillocks, and enclosures here and there, and gardens in the hollows. Palms are common, but intermixed with other trees: the prickly pear, of great size, is the commonest hedge." "The garden of the English Consul is an orchard filled with almonds, peaches, apricots, oranges, lemons, &c. mixed with mulberries, sycamores, and other trees: like every thing about this place, it gives a wonderful idea of the fertility of Syria:—yet the sandhills were in sight to the north, and still more to the south, where, on looking from the ship, there seemed almost a sandy desert extending by Ekron and Ashdod, towards Ascalon and Gaza."——  
Feb. 26. "On quitting the gardens, a country quite different from any we had ever seen was opened to us; smooth green swells, succeeding each other with little variety but the greater or less degree in which they approached to a plain. The view, from a distance, was very pleasing; and nearer, the green was diversified in the most delightful manner by the numbers of beautiful flowers intermixed with the grass. The most common was a yellow flower, like a dandelion or small marigold, but in clusters; as common, but less conspicuous, was a low lilac flower; to these were added a profusion of red anemones,

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\* It would be injustice to the Author of "The Modern Traveller" not to mention that in his little volume on Palestine, published in 1824, most of the information given by previous writers respecting that country, is ably embodied. Those who have not access to the original volumes will be glad of this reference.

'There was published at Neuchatel, in 1837, a little volume with the following title: *Description de la Terre-Sainte par Andréas Bram, V.D.M.; publiée à Bale en 1834: Traduction Française, revue, augmentée, et publiée par F. de Rougemont.* The Author's object resembles my own in this Dissertation; but it has a wider scope. I think a translation of it, with some good maps, would be generally useful.



sometimes scattered in small numbers, and sometimes making whole banks glow with their deep scarlet. There are other flowers also, particularly a white one of the lily kind; and towards evening I saw many purple and white anemones, besides red ones. These flowers and the vivid green are sufficient to make the undulations of this plain beautiful, but there is no other variety. A few woods of olive trees near villages are the only trees.—While we passed along, during this day, we observed ploughing in progress, though some fields were full of young wheat or barley, and some of lupins or beans, both in flower.” Morehead, p. 245.

About ten miles south-east from Jaffa is Ramla, situated on a high hill, and anciently of great importance. Some suppose this to have been the *Arimathæa*, or Ramah, mentioned in the Gospels; but it is more probable that Joseph came from a place of the same name a few miles north of Jerusalem, and eastward of *Emmāus*, the village to which our Lord went on the day of his resurrection.—The traveler passing from Ramla towards Jerusalem, soon enters the mountain-district of Judæa.

“For some time before we reached the mountains (says Dr. Richardson\*) we kept looking up at their dusky sides, as they rose, in towering grandeur, to the height of about 1000 or 1500 feet above our heads, covered with a sun-burnt grass; [this was early in April;] here and there disclosing stripes of bare horizontal rock, and diversified with a few bushy trees that stood at very unfriendly and forlorn distances from each other. Having entered the mountain defiles, we moved along a deep and most uncomfortable track, covered with big sharp stones, sometimes down a steep and almost precipitous descent, which obliged us to alight and lead our mules; at other times along the dry stony bed of a winter torrent.—The hills, from the commencement of the mountain scenery, are all of a round handsome shape, meeting in the base, and separated at the tops—like the gradual retiring of two round balls, placed in juxtaposition. Their sides are partially covered with earth which nourishes a feeble sprinkling of withered grass, with here and there a dwarf tree or solitary shrub.”—These general features continued till the party arrived in sight of Jerusalem, about half a mile from the walls. “The city presented itself (Dr. R. continues) in the midst of a barren mountain track. The Mount of Olives is seen on the left. The end of a lofty and contiguous mountain bounds the view beyond the city on the south. An insulated rock peaks up upon the right; and a broad, flat-topped mountain, furrowed by the plough, slopes down on the left.” Of Jerusalem, “not an ancient tower, or gate, or wall, or hardly a stone remains. The foundations are not only broken up, but every fragment of which they were composed, is swept away.—The Mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name: but all round about Jerusalem, the general aspect is blighted and barren, the grass is withered, the bare rock looks through the scanty sward, and the green itself, like the starving progeny of famine, seems in doubt whether to come to maturity or die in the ear.”

The contrast between Dr. Richardson’s representations of the places he visited, and Mr. Carne’s, in his *Letters in the East*, which will soon be employed, is very striking: the statements of the former will be most

\* Travels along the Mediterranean and the parts adjacent, 1816—1818.

resorted to for accurate and definite information ; but Carne's Letters abound in local delineations so vivid, that even the sluggish imagination may represent the scenery which he describes, and enter into his associations with it.

Sandys (p. 155) describes the site of Jerusalem, as "a rocky mountain, every way to be ascended (except a little on the north) with steep descents, and deep valleys naturally fortified, for the most part embosomed by other not far removed mountains, as if placed in the midst of an amphitheatre."

We shall hereafter revert to Jerusalem and the country east of it, including the plain of Jericho. The region south of Jerusalem appears to have much the same general characters as have been already described. It is not, however, to be inferred that these mountainous tracts were formerly as destitute of cultivation as, under the government of the Porte, they have generally been. Numerous fertile valleys are still found in many districts ; and the hills which now are so barren, were commonly, as many still are, terraced for the vine and the olive which the country produced in great abundance. Some passages from the "Three Weeks in Palestine and Lebanon", will illustrate this remark. The journey from Joppa to Jerusalem began on the 31st of March, 1831. When they were about ten miles from the latter, after a "siesta beneath the shade of an olive-tree, which was very grateful, the heat being oppressive", the travelers descended into a narrow valley.

"In this valley was a small village, surrounded with pear, cherry, and fig-trees, pomegranates and vines, some of whose stems were of a size too large to be spanned by both hands. Naked, stony, and desolate, as are the hills through which we have wound our way, they exhibit indisputable signs of ancient and very extensive cultivation. The marks of terraces, such as are seen on the maritime road between Nice and Genoa, are evident to their very summits : that it is a soil in which the vine would flourish luxuriantly, the stems we saw bore ample proof. Had the Genoese and Sardinian territories above mentioned, rich and smiling as they now are, been subjected to a ruthless and continuous tyranny of eighteen centuries, such as has pressed its withering arm upon these vineyards of Ephraim, I have no doubt they would present the same sterile and desolate appearance". P. 23.

The only two towns south of Jerusalem which the present object leads to mention, are *Bethlehem*, the city of David, where our Lord was born ; and *Hebron*, about fourteen miles further south, the burial-place of Patriarchs, the royal residence of David, and the abode of Zechariah and Elizabeth, the parents of John the Baptist.—Along the sea-coast was *Cæsarea*, which was erected into splendour by Herod the Great, but is now entirely uninhabited ; often spoken of in the book of Acts, and the place where the Gospel was first preached to the Gentiles ; but no further connected with the Ministry of Christ, than because it was the general residence of Pilate



and other Governors of Judea, except when they came up to Jerusalem, at the time of the Jewish festivals.

Dr. Morehead's anonymous traveler thus speaks of Bethlehem and the region to the north-west of it, in which, about six miles from it, is the convent of St. John.

"Feb. 29. Bethlehem soon after came in sight - a fine village, surrounded with fig-trees and olives: there is a deep valley below, and half way down, on the top of a hill, is a green plain, the only one we have seen in Judæa."—In proceeding to the convent, "we went on among stony hills with thin grass, where David, no doubt, used to feed his father's sheep. The rest of the road was over most sterile hills and the worst possible roads. Most species of trees being out of leaf, must at present increase the barren appearance of the land; but the olives, which are by far the most numerous, are always green. The next commonest are the fig-trees, and all about the convent of St. John the common cultivation is that of vines, which are allowed to run along the ground without any care. Anemones are common even in these barren regions, but not in the profusion remarked in the Plain of Sharon: near the convent the fields were green and rich, and there were many almond and apricot trees in blossom, which was a refreshing sight after so much desolation. There were likewise little kitchen-gardens, chiefly of cauliflowers, which are numerous and excellent in all parts of the country." Morehead, p. 252.

Lamartine, whose delineations we shall hereafter cite, gives a generally-corresponding account of this district, which he visited in October. The village of St. John, he says, stands upon an insulated hill, surrounded on all sides by deep and sombre valleys, themselves bounded by grey rocks which are hollowed out by nature into deep caverns. "Where the declivities are not quite precipitous, some plantations of vines may be seen, climbing up the trunks of little fig-trees, or falling back upon the rock. This is the aspect of all these solitudes. A grey tint, spotted with yellow green, covers all the landscape."

## 2. *Route through SAMARIA, from Judæa to Cana of Galilee.*

We may now take the route from Judæa, which we know that our Lord once took, through SAMARIA.

Josephus (Bell. Jud. III. iii. 4) describes this country as agreeing in general features with Judæa; both consisting of hills and valleys, well adapted for the labours of the husbandman and very fertile, well stocked with trees, and abounding in fruits both wild and cultivated. These regions, he adds, have few rivers, but they are well watered by rain; and the brooks are exceedingly sweet, so that there is excellent pasturage, and the cattle yield a peculiar abundance of milk. He states also that both countries were very populous.

The general features of the route through Samaria, correspond much with those north-west of Jerusalem. We have various descriptions of it,

by Dr. Richardson, and the Rev. Spence Hardy (1832), traveling from Jerusalem, and by Maundrell, Clarke, and Buckingham, from Galilee. On entering Samaria, the country presents little but naked rocks, mountains, and precipices, and the general aspect is peculiarly wild and barren; but in ancient times these hills, as in other parts, were terraced, and bore corn, melons, and cucumbers, and the parts which were still more rocky served for the culture of the vine and the olive. The traveler finds the face of the country improve as he advances; and he passes many fertile valleys. Maundrell speaks of one of these, near Leban, about parallel with Joppa, as a "delicious vale". The road, winding with the valley, proceeds in a northerly direction through a well-cultivated tract: but then continues over a mountainous district from which, however, it descends into an extensive and fertile valley, about five or six miles from Sychar. Richardson (May 9) found the reapers cutting down an excellent crop of barley; and Hardy, who passed it (April 24) about the same time of the year that our Lord probably did, describes it as covered "with the green corn moving in graceful waves from end to end when agitated by the gentle breeze. At noon (Mr. Hardy continues) we were upon an extensive bed of limestone; and the white ground reflected the rays of the sun so strongly as to render our eyes almost useless. Well wearied with our ride—we entered the pass that separates Mount Gerizim from Mount Ebal." These hills are so near each other, that though the valley between would easily contain the hosts of Israel, yet a voice from either side might "be heard distinctly on a calm day throughout the whole assembly." See Joshua viii. 33, 34. *Gerizim* lies to the south, and *Ebal* to the north; and at the foot of Gerizim, which is the more pleasant and fertile of the two, and full of springs, is *Sychar*, anciently called Shechem, or Sechem, by the Romans Neapolis, and by the present inhabitants Nablous. It is magnificently depicted by the Hon. Capt. Fitzmaurice, in Finden's Landscape Illustrations of the Bible: and this beautiful engraving gives an impressive idea not only of the particular scene of our Lord's conversation with the Woman of Samaria, but also of the mountain features in various other parts of Palestine. The valley between the hills is very beautiful and highly cultivated: Mr. Buckingham, early in February, found the corn green; and describes the prospect in glowing terms, which are fully borne out by all contemporary travelers, though in Maundrell's time the town at least little accorded with its present or its ancient appearance.

*Jacob's Well* is about a mile from the present site of Sychar; but Maundrell conjectures, from the remains of a very thick wall, that the city may have extended further towards the well; Buckingham, however, says that he saw ancient *sepulchres*, which must have been out of the city,

nearer to Sychar. The mouth of the well itself is covered with a broad flat stone, and the whole with an old stone-vault. The breadth of the well, Maundrell says, is about three yards, and the depth thirty-five; of which he found five yards full of water.\* Here the narrow valley of Sychem ends, opening into a wide field, which is watered with a fresh stream rising between it and Sychem, and giving it great fertility and beauty. Maundrell (Mar. 24) was traveling towards Jerusalem; and he says that from Jacob's Well the road went southward, along a very spacious and fertile valley.—As the great features of nature in Palestine remain, though numberless structures of the human hand are no longer to be traced, we can say, with confidence, that up that valley, and along the foot of Mount Gerizim, our Saviour himself passed; and that he preached his heavenly word, at the place where Joshua gave his dying admonitions to the Tribes of Israel, and where the bones of that other servant of God were interred, who, though he died in Egypt, looked in faith to the land promised to Abraham. Gen. xii. 6. A place so full of solemn recollections, was well adapted for the communication of the words of everlasting life.

The country north of Sychar, to the entrance of the Plain of Esdraelon, Mr. Buckingham describes as composed of hills, abrupt and rugged, but well clothed to the summits; and he says that the valleys which they inclose presented (Feb. 16) scenes of unbroken verdure in almost every direction, the whole prospect being enriched by the clusters of olives and other trees, and by the rills and torrents which give luxuriance to the vegetation.—*Samaria* lies west of the direct road to Galilee. Mr. Hardy says that his party (Apr. 25) passed several mills on the stream of water produced by the springs near Sychar. From his interesting account of their visit to Samaria, now Sebastie, and their subsequent route, the following particulars are extracted. After passing a ruined aqueduct of twelve arches, they began to ascend the hills to the west; and an hour's ride brought them within sight of Samaria. The town stands upon a rounded hill of moderate and gentle ascent, itself in the centre of a cultivated valley, surrounded, at a few miles' distance, by mountains of considerable elevation. "We have here (says Hardy) another of those places near which we can stand as upon vantage ground, and look back upon the men and deeds of other times with an absolute certainty"; and he

\* In the Landscape Illustrations is a beautiful engraving of the scenery about Jacob's Well, from a sketch (1834) by Mrs. Bracebridge. It accords with Maundrell's description, except that there is no stone-vault over the well. The direct road from Jerusalem to Galilee leaves Sychar a little on the right near Jacob's Well, where a road branches off to the town. On Gerizim are the ruins of the ancient Samaritan temple, which were explored and measured by Mr. Bracebridge.

gives a spirited application of this remark, to the facts recorded in the Scriptures respecting Samaria. Its connection with the history of Elijah, with its vicinity to the direct road from Nazareth to Jerusalem, renders it next to certain, that, in the period preceding the great work for which he came, our Lord not unfrequently visited the place so noted in the days of old. At present it is almost depopulated, and its inhabitants miserably poor. From the range of hills lying north of the town, there is a view of the Mediterranean; and the travelers saw also "on the left" a sheet of water of considerable extent. They proceeded northwards over many hills, through passes of different elevations, and along plains gradually increasing in extent, in one of which they counted forty ploughs at work. The villages are numerous, and are situated on the brows of the hills. As it was too late to attempt to cross Esdraelon, they turned off toward Jennin, the *Ginæa* of Josephus, and spread their clothes for the night under a very large mulberry tree. Hardy says that this town is supposed, with some plausibility, to be the Jezreel of Scripture. Buckingham speaks of it as situated at the southern edge of a small but fine plain, cut off from that of Esdraelon by a stony ridge; and that behind it, as seen from the north, is a low range of grey hills, while in front some woods of olive give relief to the picture.\* Josephus mentions it (Bell. Jud. II. xii) as the scene of a battle between the Samaritans of the town and the Galileans who were going up to the Feast of Tabernacles; and it may reasonably be regarded as the place where our Lord was refused reception because his face was directed to Jerusalem at the time of the Passover. Harm. p. 179.

Such was the country through which our Lord journeyed in his way from Judæa.† On entering Galilee, he had then to cross the Plain of Esdraelon, which will be spoken of hereafter; and passing near *Nain*, where he afterwards raised the Widow's Son, and then by Mount Tabor, and purposely avoiding Nazareth, which lies towards the west, he went on to *Cana*, the birthplace of the guileless Nathanael, where he had wrought his first miracle, and which was now again the scene of his benevolent power. It appears to be about six miles to the north-east of Nazareth, between which and Cana the road lies through some fine valleys, surrounded by hills of limestone. Cana is situated on a gentle eminence in the midst of one such valley; and a short way from the village, close to the road towards Nazareth, is a spring (says Dr. Clarke) of delicious

\* In Mr. Buckingham's 4to edition, p. 521, there is an interesting view, among the hills of Samaria, of the approach to the castle of Sanhoor, south of Jennin.

† The remainder of the paragraph respects Galilee, but is introduced here to complete the view of our Saviour's journey.

limpid water, from which the town is supplied. Travelers speak of large water-pots, carried by the women, as corresponding with those spoken of in the Gospel; but these do not at all correspond with the account of St. John. Mr. Buckingham saw two sarcophagi between Cana and Nazareth, used as water-troughs; and these, which possibly may have originally been cisterns, are much more suited to the circumstances of the miracle.

### 3. *Divisions of GALILEE, and View of the WEST and SOUTH.*

GALILEE, it has been already stated, had two divisions: the northern part, beginning about the parallel of the entrance of the Jordan into the Lake of Galilee, was the more mountainous, and was less suited to a dense population; and, in part from its situation, many of its inhabitants were of Gentile extraction. From these causes it was termed UPPER GALILEE, or GALILEE OF THE GENTILES: the more level and cultivated part was called LOWER GALILEE, or GALILEE simply. Josephus, in the place so often cited, specifies the boundaries of each; but the places which he mentions are now unknown. He describes the population of both Galilees as being very numerous, brave, and enured to war. Their soil, he says, was universally rich and fruitful: and they were full of plantations of trees of all sorts. The whole territory was, he states, well cultivated; and there were many cities and villages, i. e. walled and unwalled towns, so fully peopled, that the least of them had from more than five to ten thousand inhabitants. The Peræa, he allows, was more extensive than the whole of Galilee; but he says that it was inferior to it in population and culture, as well as in the general fertility of the soil.—Of the numerous cities and villages, few only are mentioned by name in the Gospels; and there are not many more, of which there are any clear traces to decide their locality.

The traveler in the northern part of the Holy Land so often sets out from Ptolemais, that the plan of this Dissertation renders it expedient to do the same in the survey of Galilee.

*Ptolemais*, more anciently *Accho*, now *Acre*, is on the north side of a semicircular bay, about three leagues in circuit, the south of which is formed by Mount Carmel. The bay is beautifully figured in the Landscape Illustrations. The river *Kishon* empties itself into it, at the centre of its shore, after traversing the plain of *Esdraelon*, in the east of which it rises. Ptolemais has the best harbour on the coast; but few traces remain of its former grandeur. Proceeding eastwards, the traveler crosses the beautiful and fertile *Plain of Zabulon*, which, even in July,

when Dr. Clarke visited it, appeared to be every where covered with spontaneous vegetation, flourishing in the wildest luxuriance. "The variety and beauty of the different species of *Carduus* or thistle in this country, (says Dr. Clarke), are well worth notice; a never failing indication of rich soil in any land. We observed one, in particular, whose purple head covered all the inland parts of Palestine with its gorgeous hues." Pococke passed this plain on the 8th of May, and says it was covered with corn not then cut.

Lamartine and his companions visited this part of Palestine in the autumn of 1832, approaching it from the northern coasts. His first impression at the sight of the Holy Land was "great, delightful, and profound"; and he contrasts with what he saw, the representations of those who have merely traveled the rocky route, under a burning sun, from Jaffa to Jerusalem. Having the Plain of Zabulon in sight, he thus describes the view before him.

"On the right and left, the sides of the hills are shaded, here and there, at the distance of ten paces, with tufts of evergreen shrubs. At a greater distance, rise trees with knotty trunks, interlaced branches, and a sombre and motionless foliage. They are principally green oaks, of a peculiar species, the stem of which is more slight and stately than those of Europe, and whose velvet-surfaced leaves are round, and not indented like those of the common oak of Europe. The carob tree, the mastic, and more rarely the plane tree and the sycamore, assist to form the clothing of these hills. There are, besides, many other trees whose names I do not know; some of them have leaves like the fir or the cedars, and others, which are most beautiful, resemble immense willows by the colour of their bark, and the tender yellow hues of their foliage. Between the spaces left by these trees, on the sides of the hills, are seen masses of a whitish or blue-grey rock, which have pierced the soil, and are devoid of vegetation; but between these blocks of rock, is found a deep, light, and black vegetable soil, which would produce plentiful crops of wheat or barley, with the slightest care of the husbandman. Other spots are covered with a prickly underwood, wild pomegranate trees, rose trees of Jericho, and enormous thistles, the stem of which is as high as the head of the camel.—One of these hills, thus described—you see them all nearly in their actual forms; and the imagination may represent to itself their effect, when cited in sketching the landscape of the Holy Land."

It was for this purpose that the passage has been extracted; since the description, while picturesque, and apparently true to nature, respects a season of the year when Palestine is seldom visited, and during which our Lord was journeying through the populous districts of Galilee.

About ten miles from the sea, the Plain of Zabulon is bounded by a series of limestone hills, over which the direct road to Nazareth lies. Mr. Buckingham gives a detailed account of his route thither (Jan. 11), which often presented one unbroken scene of sterility as far as the eye could reach. He left the sands of Acre at eleven o'clock, and reached Nazareth about six in the evening, having hastened by Sepphoury.



Lamartine also says that, on leaving the Plain, they ascended little hills, each more barren than the former, to the village of Saphora; but his picturesque delineation of the hill-scenery at the commencement of the route, in the early morning, must be quoted; for such must often have been witnessed, in various parts of Galilee, during ‘the acceptable year of the Lord.’

“The first hills gradually ascend from the Plain, bearing, like grey or black spots on their sides, groups of olive trees and green oaks. Between these hills, and the more elevated and sombre mountains to which they serve as bases, and which command them majestically, a bluish white mist extends, and partially conceals, (throwing them completely into the background), the second line of mountains under this transparent curtain, which was here and there pierced by the rays of morning. More distant and still higher, a third chain of acclivities, completely dark, displayed their round but unequal summits, and gave to the landscape that tint of majesty and gravity which must necessarily be found in all that is sublime, either as an element or a contrast. From distance to distance there are breaks in this third chain, through which the prospect extends, bounded by a pale silvery sky tinted with rosy clouds; and behind this magnificent amphitheatre, aspire two or three peaks of the distant Lebanon, rising like promontories in the sky, and receiving the luminous shower of the first solar rays suspended above them: they indeed seem so transparent, that we might fancy we saw through them the trembling light that they had hidden from us. Add to this spectacle, the serene and warm vault of the firmament, the limpid colour of the twilight, the depth of the shadows which characterize an Asiatic atmosphere,” with other features of the present age. “Combine these accessories, and you have a most exact and faithful picture of the delicious plains of Zabulon, of Nazareth, of Saphora, and Tabor. Such a country, repeopled by a new Jewish nation, cultivated and watered by intelligent hands,—would again become the land of promise, if Providence restored it to a people with the political elements of repose and liberty.”

*Sepphoris*, anciently Zippor, was the largest city in Palestine next to Jerusalem, in the time of Herod Agrippa. Being naturally fortified by its elevated and abrupt position, it became the bulwark of Galilee: at present it is a poor village. Tradition represents it, and without improbability, as the residence of Joachim and Anna, the parents of Mary our Lord’s mother.—On approaching Sepphoris, July 3, Dr. Clarke says, “We found the sun’s rays, even at this early hour in the morning,” apparently between six and seven, “almost insupportable: if we had not adopted the precaution of carrying umbrellas, it would have been impossible to continue the journey. The Cactus Ficus-Indicus, or prickly pear, which grows to a prodigious size in the Holy Land, as in Egypt, where it is used as a fence for the hedges and inclosures, sprouts luxuriantly among the rocks, displaying its gaudy blossoms among thorns, defying all human approach.” When in Sepphoris, they went amidst the ruins of the church erected over the residence of Anna. “Here, protected by the stone roof of the building from the scorching rays of the sun, all our party assembled and

breakfasted." Then, eager to see a place so memorable as Nazareth, they "once more encountered a Galilean sun."

The ruins of the ancient city, Lamartine states, extended as far as a mile from Saphora; and there he stopped to halt in the middle of the day. "A fountain of excellent and inexhaustible water flows herefrom, (says the traveler), for the use of the inhabitants of two or three valleys. It is surrounded by some orchards of fig and pomegranate trees, under the shade of which we seated ourselves, and waited more than an hour before we could water our caravan,—so numerous were the herds of cows and camels which the Arabian shepherds brought from all parts of the valley. Innumerable files of cattle and black goats wound across the plain, and the sides of the hills leading to Nazareth." This fountain must have existed in the days of our Lord; and here, we cannot doubt, he often rested in his solitary wanderings.—*Nazareth* is about six miles from Sepphoris. The approach to it, and the situation of the town, are well described by Buckingham.

"From the mountains above it, we had again the prospect of Mount Carmel, and the Bay of Accho; and reaching the summit of this lofty eminence, the valley and the town opened suddenly upon us. The hill was so steep and rugged, that we were obliged to descend it on foot; and if it were the precipice from which the men of Nazareth threatened to cast our Saviour headlong, it was a station well adapted for the execution of this work of death."

"Nazareth is situated in a deep valley, not at the top of a high hill, but rather on the side of a hill, nearer its base than its summit, facing the south-east, and having above it the rocky eminence which we had passed over in approaching it. The valley in which it stands is round and concave, as Maundrell has described it, and is itself the hollow of a high range of hills. [Richardson says 'it seems as if fifteen mountains met to form an inclosure for this delightful spot.'] The north-western of these hills separate it from the Plain of Zabulon, and the south-western from the Plain of Esdraelon; while on the north-east are the lands of Galilee, and on the south-west [rather south,] those of Samaria."

"All round this valley or basin of Nazareth (says Lamartine) were small clumps of the high thorny nopal, fig-trees deprived of their autumnal leaves, with green and yellow light-leaved pomegranates; the whole giving a freshness and a grace to the landscape." From his description of the neighbourhood of Cana, we may add "oaks and olive-trees and palms" to his enumeration of trees in the valley of Nazareth.

The Monks of Nazareth, who specify the locality of every thing by which they can interest travelers, show a place southward of the town, a high and perpendicular rock, from which they say the people purposed to precipitate our Lord; but it is more than a mile from the site of the synagogue, and on the other side of the basin, and does not agree with the representation of the Evangelist. It is indeed very rarely that the statements of the Monks, whether traditionary or not, need be taken into account when we have other means of judgment.



“Of far higher interest (says Mr. Carne) than traditions and relics, is the scenery around Nazareth. It is of the kind in which one would imagine the Saviour of mankind delighted to wander, and to withdraw himself when meditating on his great mission ;—deep and secluded dells, covered with a wild verdure ; silent and solemn paths, where overhanging rocks shut out all intrusion. No one can walk round Nazareth (he beautifully continues) without feeling thoughts like these enter his mind, while gazing often on many a sweet spot, traced perhaps by the Redeemer’s footsteps, and embalmed by his prayers.” Letters, VOL. I. p. 290.

From this spot, the residence of our Lord till his great work commenced, we may well follow the information of travelers as to the places which we cannot doubt he would sometimes visit during that period. Is it possible, for instance, that he would not often ascend Mount Tabor, and sometimes also go to the commanding heights of Mount Carmel, hallowed by the sacrifice of Elijah ? the one was in his immediate neighbourhood, and the other only a day’s journey from Nazareth. The route to Carmel is delineated by the poetic pencil of Lamartine ; for the nearer mountain, we shall first follow the more geographical account of Buckingham.

“It was nine o’clock (13 Jan.) when we left the foot of the hill to cross the valley, passing by some wells there ; and in less than half an hour we ascended the hills on the south-east. Having reached the summit of these rocky and barren eminences, we began to descend on the other side of them. Arriving at their feet, we passed through a narrow defile, leading easterly between two steep hills ; and again going up a rocky ascent, we reached its summit at eleven, having the high round eminence of Mount Tabor before us, rearing itself abruptly from the Plain of Esdraelon.”

This mountain, according to Mr. Buckingham, does not exceed 1500 feet in height ; but its insulated appearance, on an extensive plain, makes it a very striking object, both when seen near and at a distance. There is a characteristic representation of it in Finden, by Captain Fitzmaurice. It is conical till it reaches the summit, on which is an oval plain of about two furlongs across : the circumference of the base is about four miles. The sides are rugged and precipitous, but beautifully adorned with oaks and shrubs. In the time of Josephus it was strongly fortified. During the greater part of the summer, it is covered in the morning with thick clouds, which disperse towards mid-day. A strong wind blows the whole of the day ; and in the night, dews fall more copious than are usually known in Syria.—This mountain is noted in early Jewish history ; and tradition represents it as the scene of Christ’s transfiguration ; this however is not accordant with the narrative in the Gospels. Harm. p. 165. The view from it is grand and extensive.

“Placing my compass before me,” says Mr. Buckingham, “we had on the north-west a view of the Mediterranean Sea, whose blue surface filled up an open space left by a downward bend in the outline of the western hills : to the west-north-west, a smaller portion of its waters were seen ; and on the west again, the slender line of its distant

horizon was just perceptible over the range of land near the sea-coast. From the west to the south the Plain of Esdraelon extended over a vast space, bounded on the south by Mount Hermon.—From the south-east to the east, is the plain of Galilee, [approaching Scythopolis] being almost a continuation of Esdraelon, and like it appearing to be highly cultivated, being now ploughed for seed throughout.—The range which bounds the eastern view, is thought to be the mountains of Gilboa. 1 Sam. xxxi.—The Sea of Tiberias, or Lake of Gennesareth, is seen on the north-east, filling the hollow of a deep valley; and contrasting its light blue waters with the dark brown shades of the barren hills by which it is hemmed around.—The whole view north-eastwards is bounded by the high range of Gebel-el-Telj, or the mountain of snow, [part of the chain of Lebanon] whose summit was at this moment clothed with one white sheet, without a perceptible breach or dark spot in it.—Saphet was pointed out in the same direction. [Pococke says it is north-west of the Lake on a lofty mountain].—To the north were the stony hills over which we had journeyed hither: and these completed this truly grand and interesting panoramic view”\*

We return to Nazareth, and accompany Lamartine in his picturesque tour to Mount Carmel, in aid of which the reader may consult the view of the Kishon and of part of Carmel, in the Landscape Illustrations, by Captain Fitzmaurice, whose pencil, like the pen of Lamartine, displays the power of genius. Lamartine visited the scene in Oct. 1832; Fitzmaurice in March 1833, when, he says, “the river was much swollen, in consequence of the mountain rains, and came tumbling down through the rocks like distant thunder.” His account confirms the glowing representations of the French poet respecting the woody clothing of Carmel; (others have described its barren appearance from the sea); and he adds, “wild boars, gazelles, and hares find shelter in the underwood; and all the streams swarm with every species of water-fowl.”

“On quitting Nazareth”, says Lamartine—I generally employ the spirited translation, in which great justice is done to the Author—“our road wound round a mountain clothed with fig-trees and nopals—the plant to which the cochineal adheres. To the left opened a green and shady valley. After two hours march we reached a succession of little valleys, gracefully interspersed between hills that are covered with beautiful forests of green oaks.—Mount Carmel, an elevated chain of hills which terminate in a peak on the sea, begins to show itself on our left; its dark green outline detaching itself from the deep blue sky, all undulated with vapours warm as those which issue from a furnace. Its sides are strewn with luxuriant and hardy vegetation; and its entire surface is thickly clothed with shrubs, contrasted at distances by the majestic height of the oaks whose heads tower above them. Masses of grey rock, chiseled by nature into grotesque and colossal forms, pierce the verdure here and there, and reflect the brilliant rays of the sun.—Such is the prospect which extended as far as the eye could reach to our left. At our feet, the valleys we were traversing fell in gentle slopes, and began to open on the beautiful vale of Kaïpha. [This seems to be an extension of the Plain of Zabulon to the south-east, running on to that of Esdraelon.] We climbed the last of the

\* Here and elsewhere, in passages thus quoted, there are commonly omissions of parts not needed for the present object.

mounts which separated us from it, and only lost sight of it one moment to recover it the next. These little elevations, situated between Palestine and maritime Syria, form one of those sights at once the most soothing and solemn we had contemplated. Here and there the forests of oak, confined exclusively to that species of vegetation, form extensive glades, covered with a carpet of verdure as rich as in our meadows of the west. Behind, the summit of Mount Tabor rises, like a majestic altar covered with green garlands, in a sky of flame. Still further, the blue tops of Mount Gilboa, and the hills of Samaria, tremble in the vagueness of the horizon. Mount Carmel throws his dark curtain on one of the sides of the scene; and the eye, in following him, reaches to the sea, which closes all, as the sky does in a lovely landscape."

Lamartine goes on to speak of such places as being well-suited to an agricultural settlement; enumerating among the advantages, the beauties of the different spots, the lovely climate, the prodigious fertility of the soil, the variety of tropical productions one might there demand from the bounteous earth, and the neighbourhood of two immense plains, well-watered and fruitful, though now uncultivated.

Such are some of the scenes near Nazareth. It cannot be supposed that they were never visited by our Lord in the days of his youth and early manhood; and the belief that they were, sheds over them a glowing richness of sentiment, which makes us thankful that they have been so delineated. The descriptions of Lamartine would be full of beauty to the eye of imagination, if their originals had been without such associations: but when we can assure ourselves that here our Saviour (perhaps often) wandered, in the period of preparation and obscurity; that here his eye contemplated the works of his Heavenly Father; that here he meditated on the faithful duty of the servants of the Lord in former days, and on his own great work in prospect; the natural impressions from such scenes become blended with solemn and elevated emotion, and we feel that we tread on holy ground. With similar trains of sentiment, Lamartine says that he felt, on first entering the region of Galilee, "what one feels on going from the street into the temple—something that inspires meditation, a calm internal peace, tender and consolatory, which we do not perceive elsewhere."—One more delineation must be given of the characters of this sublime region.

"We were overtaken by a storm (Oct. 20) in the middle of the day. I have witnessed few so terrible. The clouds rose perpendicularly, like towers, above Mount Carmel, and soon covered all the length of the summit of this chain of hills. The mountain, just now so brilliant and serene, was plunged by degrees in rolling waves of darkness, split here and there with trains of fire. All the horizon sank in a few moments, and seemed to close around us. The thunder did not burst in claps; it threw out one single majestic rolling, continual and deafening, like the waves on the shore of the sea during a tempest. The lightning might be truly said to rush like torrents of fire from heaven, on the black flanks of Carmel. The oaks on the mountain, and on the hill on which we were journeying, bent like young plants. The winds which rushed from the caverns,

and from between the hills, must have swept us from our horses, if we had not speedily alighted, and found a little shelter behind a fragment of a rock in the dry bed of a torrent. The withered leaves, upraised in masses by the storm, were carried above our heads like clouds; and the slender broken branches of the trees showered around us."

"Having rested a short time about half-way between Nazareth and Kaïpha, we continued our route along the foot of Carmel, the mountain on our left, and a vast plain, watered by a river, on our right. Mount Carmel, which we traced in this way during a march of about four hours, presented every where the same severe and solemn aspect. It is a gigantic wall, rising almost perpendicularly, and every where covered by a bed of shrubs and odoriferous herbs. The rock is seldom entirely naked. Some broken fragments of the mountain have rolled down into the plain.—Kaïpha rises at the foot of Mount Carmel, on a shore of white sand close to the sea; and over its cultivated plain, Mount Carmel throws its mighty shadow. At the back of Kaïpha is a forest of thriving olive-trees. Still further on, is a road cut in the rock and leading to the summit of Mount Carmel: below which, immense caverns are hollowed in the *granite* of the mountain."

Lamartine afterwards proceeded southward along the coast as far as Jaffa. Our object leads us to survey other parts of Galilee.

From the bay between Ptolemais and Carmel, in a south-easterly direction, lies the Plain of Esdraelon. This extensive level tract appears to be between thirty and forty miles in length, and from six or eight to fifteen or even twenty in breadth. It may be described as extending from the Mediterranean on the north-west, to the mountains of Gilboa on the east; lying between the southern hills of Galilee and Mount Tabor on the north, and the range of Carmel and the hills of Samaria on the south-west and south. Travelers represent it, the central part especially, as every where cultivated, very thinly populated, but having a few small villages in different parts of it. Dr. Clarke describes it as one vast meadow, covered with the richest pasturage. Dr. Morehead's anonymous traveler says that there are in it neither rocks nor trees. Mr. Hardy states that the soil is in some places more than six feet thick, and exceedingly rich. He crossed it on the 26th of April: when the party arrived at Nazareth, they "halted a few hours during the heat of the day;" and the same night "slept under a fig-tree."

Lamartine had gone from Nazareth to the *Lake of Galilee*, along the northern part of this Plain; and as his narrative presents some features of the Lake which those travelers do not give who went to it by the northern road from Nazareth to Tiberias, his route will be followed first.

"After having passed along, for the space of six hours, this yellow, rocky, yet fertile plain, [this was on the northern and north-eastern part,] we perceived the land slope suddenly before us, and discovered the immense valley of the Jordan, and the first azure reflections of the beautiful Lake of Gennesareth, or the Sea of Galilee, as the ancients and the Evangelists call it. It soon spread entirely before us, surrounded on all sides, except at the south, with high grey or black mountains." "The Caravan (Oct. 14)

ascended on the western side of the Lake, at a few paces from its waves, upon a rocky and sandy shore, with here and there tufts of rose-laurel, and some shrubs with slightly indented leaves, bearing a flower similar to our lilac. On our left, a chain of peaked hills, black, barren, hollowed in profound ravines, and spotted, at various distances, by immense isolated volcanic stones, extended the whole length of the western coast [i. e. till it expands to the west]; and advancing in a sombre and naked promontory to nearly the middle of the sea, hid from us the city of Tiberias." Here Lamartine describes, in glowing terms, the sentiments which rose within him in contemplating these scenes, as having often been witnessed and traversed by Christ;—terminating thus: "With his mortal eyes, he saw this sea, these hills, these rocks; or rather, this sea, these hills, these rocks saw him. He trode, a hundred times, that path on which I now respectfully walk." "He sailed in the barks of the fishermen of the Lake of Galilee. He calmed its tempests. He walked upon its waves, and gave his hand to the Apostle, like myself, of little faith,—that celestial hand, of which I have more need than he, in the more terrible tempest of opinions."

"The Sea of Galilee is about a league broad at its southern extremity where we approached it. It then widens insensibly to Emmaus [Ammaus] placed at the extremity of that promontory which concealed Tiberias from us. The mountains, which had confined it thus far, suddenly open into large gulphs on both sides, and form a vast and nearly circular basin, in which its waters expand themselves in a bed from thirty to forty miles in circuit. This basin is not regular in its form. The mountains do not every where descend to its waters. Sometimes they separate and open, to give entrance to the blue waves, in the inlets excavated at their feet and darkened by their shade." "On the east, they form, from the summits of Gilboa, which are perceived on the south, to the summits of Lebanon which display themselves on the north, a confined but undulating and winding chain. They are not terminated at their summits by sharp points and rugged inequalities; but present a waving outline of rounded hills, of steep or gentle ascent, some clothed with oaks, and others with verdant shrubs; others naked, but fertile and displaying various traces of cultivation; others, again, merely borrowing and reflecting the various tints of morning and evening, by shades of pale yellow, blue, and violet, in richer hues than ever painter's pallet produced. Their sides, though they present no proper valleys, do not form a regular rampart, but are split, in various parts, into deep ravines, sometimes luminous, but more frequently dark with shade. Lower down from the summit of the range, they lessen in size, and as they approach the Lake present a number of small round hills, which form a gentle transition from the greatest heights, to the water which reflects them. Scarcely any where, on the eastern side, does the rock pierce the thick bed of vegetation with which it is covered; and this Arcadia of Palestine, therefore, always unites, with the majesty and gravity of mountainous countries, the smiling image of fertility, and a varied abundance of productions."

"To return to the western side. The volcanic hills already described, uniformly continue as far as Tiberias. Avalanches of black stones, hurled from the still-open craters of a hundred extinguished volcanoes, continually obstruct the path on this dark and gloomy coast. The road presented no variety, except in the strange forms and colours of the lofty masses of hardened lava which surrounded us on every side, and the fragments of walls and columns which our horses struck at every step, the wrecks of cities long destroyed."

4. *Galilee WEST of the LAKE.*

We now again commence from Nazareth our survey of this region of the Gospel—the land of Zabulon; in order to follow another route towards the Lake, and then northwards along its western shores. This will present views of Galilee more accordant with the representations of Josephus, than the district does on the south-west of the Lake; and at the same time it will delineate a tract of country which must have been often trodden by Christ and his first disciples. Pococke, Clarke, and Buckingham will be our chief guides.

The road to the middle of the western shore, and towards Capernaum also, first passes the hills that embosom the secluded vale of Nazareth, and then descends into some fine and well-cultivated valleys, conducting to Cana, already spoken of. See p. lxxxviii. Two or three miles further on, a village presents itself now called Turan. Between these places are observed basaltic phenomena; and from this district the country appears to descend, by successive steps, to the Lake of Galilee. After passing Turan, the earth was covered, says Dr. Clarke, with a variety of thistles: one kind of these “grew to such a size, that some of its blossoms were near three inches in diameter, forming a sphere equal in bulk to the largest fruit of the pomegranate. Its leaves and stems, while living, exhibited a dark but vivid sky-blue colour.”

“The heat of this day (July 5) was greater” says the traveler “than any to which we had yet been exposed in the Levant; nor did we afterwards experience any thing so powerful. The mercury in a gloomy recess under ground, perfectly shaded, while the scale was placed so as not to touch the rock, remained at 100°. As to making any observations in the sun’s rays, it was impossible.”—On each of the four following days, however, the heat was exceedingly intense. He and his companions had set out early, hoping to visit Tabor; but he says, “All the pleasure of traveling, at this season of the year, in the Holy Land, is suspended by the excessive heat of the sun. A traveler, wearied and spiritless, is often more subdued at the beginning than at the end of his day’s journey. All nature seems to droop; every animal seeks for shade, which it is extremely difficult to find. But the chameleon, the lizard, the serpent, and all sorts of beetles, basking, even at noon, upon rocks and in sandy places, exposed to the most scorching rays, seem to rejoice in the greatest heat wherein it is possible to exist.” July the 9th, on the road from Sychar to Jerusalem, he says that as the day dawned, “a cloudless sky foretold the excessive heat we should have to encounter in this day’s journey; and before noon, the mercury, in the most shaded situation we could find, stood 100° Fahr.” The Simoom, too, was blowing at that period: “its parching influences pervaded all places alike, and coming as from a furnace, it seemed to threaten us all with suffocation.”

Similar statements respecting the summer heat of Palestine are made by other travelers. Burckhardt, in the latter part of June, speaks of the sun at noon as intensely hot; and Joliffe, on the 10th of August, 1817, says,



“The intensity of the heat making it almost impossible to travel during the day, we set off from Acre a little before sunset.” Indeed, from a table given by Dr. Clarke of the temperatures which he observed in his journey through Palestine, compared with those on the same day in London, it appears that the mean excess of the former, on the 5th of July and seven following days, was nearly  $25^{\circ}$ . On the 5th, the greatest height in London was  $30^{\circ}$  below that in Galilee.

But to pursue the route towards the Lake. “As we advanced, our journey lay through an open champaign country, until upon our right our guides showed us the Mount of Beatitudes.” They mean the hill where Christ delivered the Sermon on the Mount; but this was certainly near Capernaum. “We left our route to visit this elevated spot; and having attained the highest point of it, a view was presented, which, for its grandeur, independently of the interest excited by the different objects contained in it, has no parallel in the Holy Land.”

From Pococke we learn that this eminence is twelve miles north-east from Nazareth, and ten miles north of Tabor. Viewed from the plain on the south, it appears like a long low hill, with a mount at the east and west extremity; and hence it appears to have been termed Kern-el-Hutin, i. e. the horns of Hutin, since the village now called Hutin, famous for gardens of lemon and orange trees, lies below this hilly range. “From this eminence (says Mr. Joliffe), the Sea of Galilee appears spread out in the distant vale, a beautiful expanse of living water. No object can be imagined better calculated to administer refreshment to the eye or the spirits in a climate like this. The view also comprehends a very magnificent prospect of the mountains, as they rise from the eastern shore of the Lake, and stretch out in a northerly and southerly direction. Their extreme heights are (Aug. 11) covered with snow, which the reflection of a burning sun renders insufferably dazzling.” Buckingham, describing the same magnificent prospect, says, “The lofty summit of Libanus, covered with an unbroken sheet of snow, was still a conspicuous part in the picture; and it is seen, indeed, from almost every point of view, excepting near the northern edge of the Lake. From this edge, a series of hills rises one over the other, until the highest point of the third and fourth range forms the foundation of the basis of the Gebel-el-Thelji, or Mountain of Snow.”

Pococke states that about two miles north-east of Hutin, is a narrow pass, called the Valley of Doves, forming the descent between two rocky mountains into the *Plain of Gennezareth*, which lies westward of the Lake, beginning at the centre of its shore. Through this vale, undoubtedly, our Saviour often passed in his way from the south-west of Galilee,

to the neighbourhood of Capernaum : and every definite representation of a district so frequently traversed by him when 'he went about doing good,' presents a new field of interest to the mind. We not only contemplate him pursuing his labours of love, but can picture the very scenes in which he exercised them.—South of this pass, in the plain of Hutin, about two miles west of the Lake, and three miles west-north-west of Tiberias, are the ruins of a town now called Baitsida, which, says Pococke, "must have been the ancient *Bethsaida of Galilee*."

From the lofty eminence above Hutin, Dr. Clarke saw that the plain over which they had been riding was itself very elevated ; and far beneath appeared other plains, one lower than the other, in regular gradation, and extending the surface of the Lake of Galilee. He thus proceeds :

"This immense Lake, almost equal, in the grandeur of appearance, to that of Geneva, spread its waters over all the lower territory. Its eastern shores present a sublime scene of mountains, extending towards the north and south, and seeming to close it in at either extremity. The cultivated plains reaching to its borders, which we beheld at an amazing depth below our view, resembled, by the various hues their different produce exhibited, the motley pattern of a vast carpet. To the north appeared snowy summits, towering, beyond a series of intervening mountains, with unspeakable greatness. The principal summit was so lofty that the snow entirely covered the upper part of it ; not lying in patches, but investing all the higher part with that perfect white and smooth velvet-like appearance, which snow only exhibits when it is very deep ;—a striking spectacle in such a climate, when the beholder, seeking protection from a burning sun, almost considers the firmament to be on fire." The 'Thermometer at this time, in the most shady situation they could find, indicated  $102\frac{1}{2}^{\circ}$ .

"By a steep, devious, and difficult track, following our horses on foot, we descended from this place to the village of Hatti, the Hutin of Pococke, situated at one extremity of the cultivated plain we had surveyed from the heights." In riding from this village southwards towards the town of Tiberias, the Lake continued in view upon the left. "It may be described as longer and finer than any of our Cumberland and Westmoreland Lakes, although perhaps it yields in majesty to the stupendous features of Loch Lomond in Scotland.—It is inferior in magnitude, and, perhaps, in the height of its surrounding mountains, to the Lake Asphaltites ; but its broad and extended surface, covering the bottom of a profound valley, environed by lofty and precipitous eminences, added to the impression of a certain reverential awe under which every Christian pilgrim approaches it, gives it a character of dignity unparalled by any similar scenery."

After they reached the end of the elevated plain, a long and steep declivity of two miles yet remained to Tiberias. Here they had a commanding view of the town, with its castle and fortifications. Beyond it appeared buildings erected over the warm mineral baths of Ammaus. Along the borders of the Lake, may still be seen the remains of ancient tombs hewn by the inhabitants of Galilee in the rocks which face the water.

"In all the descent towards Tiberias the soil is black, and seems to have resulted from the decomposition of rocks, which have a volcanic appearance." "We observed



plantations of tobacco then in bloom, of Indian corn, of millet which was still green, of melons, pumpkins, and cucumbers. The harvest of wheat and barley ended in June; but the oats were still standing." The whole of this region is very full of wild animals. "Antelopes (says Dr. Clarke) are in great numbers. We had the pleasure of seeing these beautiful quadrupeds in their natural state, feeding among the thistles and tall herbage, and bounding by us occasionally as we disturbed them."

On arriving at the Lake, Dr. Clarke, like other travelers, found the water clear as the purest crystal, sweet, cool, and most refreshing to the taste. Josephus gives the same character of it. On his authority we may represent the Lake as between seventeen and eighteen miles in length; its greatest breadth appears to exceed six miles. Madox, in his excursions to the Holy Land, &c., says that when he visited it (Mar. 8) it was much higher than usual, the shrubs on its margin being half under water. "All the way along the margin of the Lake", he says on his second visit, "fine oleanders in full blossom (May 15) were growing, most of them in the water. The corn on the plain was ripe and being cut."—Like all others surrounded by mountains, the Lake of Galilee is exposed to the effect of hurricanes, which, sweeping from the mountains, instantaneously raise a boisterous sea.

In the time of our Lord, *Tiberias* was the residence of Herod, when in Galilee. It is situated close to the Lake. This city was built by the Tetrarch himself, in honour of the Emperor Tiberius; and Josephus informs us, Ant. xviii. ii. 3, that its population was composed of strangers and Galileans, of persons who came voluntarily and others who were forced to reside there, of poor collected from all quarters, and even of bondmen. To this mixed population, Herod gave great immunities: he also assigned them lands, and built for them houses, that they might become attached to the place; for this residence obliged them to violate the Law, since many sepulchres had been there, which were now destroyed. This account at once explains why we never hear of our Lord's going thither.—Herod obviously fixed upon the spot, on account of its vicinity to the hot mineral baths of Ammaus.\*

Proceeding northwards along the shore of the Lake, the first place we find is Magdol or Migdal, which there is good reason to regard as the *Magdala* from which Mary came. It is about six miles north of Tiberias; and it is seated near the edge of the Lake, beneath a range of high cliffs, in which small grottoes are seen. Here the hills retire westward from the

\* Tiberias was entirely destroyed by an earthquake, Jan. 1, 1837, and about a thousand persons are supposed to have perished. At the same time Saphet (Saffad) also was destroyed. Four thousand persons perished, of whom nearly one half were Jews.

Lake, and the fertile *Land of Gennesareth* commences. The peculiar fertility of this district is noticed by all travelers. Josephus, Bell. Jud. III. ix. 8, speaks of its extraordinary adaptation, both in climate and in soil, to the production of all kinds of fruits and vegetables; so that plants requiring elsewhere a difference of temperature, thrive here, he says, as if the seasons were in competition which should contribute most. Hence nuts, and palms, and olives abound there. Figs and grapes continue in season during ten months out of the twelve; and other fruits throughout the whole year. The Jewish historian says that Gennerareth is thirty stadia from north to south, and twenty from east to west. Beyond the middle of the plain, towards the north, there is a very fine fountain, about a hundred feet in diameter, inclosed by a circular wall, and hence called by travelers the Round Fountain: the water runs off in a stream through the plain to the Lake. Seetzen, speaking of this district says, "The valley in the midst of which is the Lake, assists, by the concentration of heat, the vegetation of dates, citrons, oranges, indigo, &c.; while the higher land in the neighbourhood is capable of furnishing the produce of temperate climates. But, in the present state of things, we can only find a few traces of fruits of the solar regions on the edge of the Lake." Burckhardt says that the pastures of this district are proverbial for their richness, among the inhabitants of the neighbouring countries; and he speaks of several springs as occasioning a very luxuriant herbage along the borders of the Lake. Besides all this, travelers mention some warm springs in this part of the vicinity to the Lake; and considering the volcanic character of other parts, there is little doubt that much of the peculiar and varied productiveness of Genneraret was owing to subterranean heat.

Proceeding further along the Lake, at the eastern foot of the hills which lie north of the Land of Gennesareth, and where the coast bends easterly, there are extensive ruins, which, though much diversity of opinion exists, appear certainly to mark the position of *Capernaum*, now Tal-hewn. Buckingham gives the most satisfactory information respecting it; and he states that it is seated close to the edge of the Lake, having Tiberias south-south-west of it, apparently from nine to twelve miles distance, the entrance of the Jordan lying east-north-east, about four or five miles from it. "The appearance of the Lake as seen from this point of view, is still grand. The barren aspect of the mountains on each side, and the total absence of wood, give, however a cast of dulness to the picture; and this is increased to melancholy, by the dead calm of its waters, and the silence which reigns throughout its whole extent, where not a boat or vessel of any kind is to be found."—*Chorazin* (p. cvi.) may have been nearer the Jordan.

There is *one* boat to be found, viz. at Tiberias. Recollecting that in the

days of our Saviour there were great numbers of fishing-barks on the Lake, and that it still abounds, as all travelers declare, in excellent fish of various kinds, the present desertion of it manifests the sad state into which this fine country has fallen. Under a good government it must rise again.

In comparing Buckingham's account of the mountain-scenery surrounding the Lake, with Clarke's and Lamartine's, we might be apprehensive of the influence of a fervid or a poetic imagination on the latter. Even as viewed from the south, where the Lake is seen most advantageously, because the snow-clad heights of Lebanon are strikingly visible, Mr. Buckingham speaks of "the bare and yellow mountains of the eastern shore"; and though he represents the scenery around the Lake as possessed of many features of grandeur, yet he also says that it is destitute of wood and verdure. It must, however, be observed, that he traveled in this region after a very unusual and long-continued drought. His visit to the Lake was before the middle of February; and in his preceding route he had repeatedly spoken of the complete want of rain. In January the drought had continued, with scarcely any intermission, from October; though the heavy rains, he says, are generally in December, and in January the country is verdant throughout. In the southern route from Nazareth to the Lake, passing (Feb. 12) about two miles to the north of Mount Tabor, he speaks of a vale where the country was woody, but the oaks were bare; and states that they halted in the shade, the heat being oppressive, the thermometer being at  $92^{\circ}$ , and the whole country parched by the long drought. Farther on, they found the whole surface cracked by excessive drought; and at a place still nearer to the Lake, where they saw flocks of Ghazelles, the whole country was burnt up by the unseasonable heat and want of rain.

When the north of Palestine shall be as much the object of attention to intelligent travelers, as at present the region of Jerusalem is; and when persons capable of appreciating the scenery of the Lake, with the sentiment of religion in their hearts, and the pencil faithful to nature in their hands, shall remain for weeks in the region around it; we then shall have abundance to delight the imagination, as well as to inform the understanding. The elements of distinct conception are, however, afforded us already; and in addition to the somewhat conflicting accounts which have been presented to the reader, it may be well to give those of two other travelers. The account of Mr. Hardy, who visited the Lake at the end of April 1833, conveys what would, perhaps, most accord with the general impression of those beholders who have, as he had, clothed the appearance of the Lake with "beautiful imaginations", and who, like himself, only spent a few

hours on one part of its coast, and that where the coast is volcanic. "I could have wished, (says Mr. Hardy), to see more wood upon its shores, less ruggedness in the aspect of its mountains, and a greater softness and warmth in its general features. The mountains in some places come close to the water; and towards the north we could discover a far higher chain, their dark sides, and still darker bases, presenting a fine contrast to the robe of snow in which their lofty summits were invested." Dr. Morehead's anonymous traveler (Mar. 13) first came in sight of the Lake where he could see only the northern half, and he says "its size disappointed us: but the blue still water, the green hills around, and the high snowy ridge of Jubbul el Shaikh, made a very delightful landscape." "Before it was dark, (he afterwards says), we had a very fine view of the Lake; at the southern part it is narrow, and the sides bold. The sun threw a deep shade on this side, and on the water, while it marked the hills and valleys on the opposite side, with strong light and shade. The northern part is much wider and tamer; but the hills are still high and green: and the lofty snowy mountain of Jubbul Shaikh, rising over them, gives great dignity to the landscape. This mountain was very striking, late in the evening, as retaining the sun's rays, after every thing around us was in darkness. In all respects it is the greatest ornament of the Lake."—Here we have a calm delineation of reality; and the mind is satisfied.

##### 5. *Palestine NORTH of the Lake of Galilee.*

In order to complete our survey of Galilee, and from the Land of Zabulon proceed to that of Nephthalim, we must set out from the mountain (p. xcix.) from which that magnificent view is seen, which so often was, undoubtedly, in sight of the beloved Son of God. We have, however, no longer the glowing delineations of Lamartine, or of Clarke, to present to the reader; and we must be satisfied with a statement of the leading objects which have been observed in the course which we follow.

If those who were traveling in Galilee, had to go from Nazareth or Cana to Capernaum, they would leave the route to Tiberias at the vale of Hutin, go through the Pass of Doves, and then traverse the populous, fertile, and well-watered region of Gennesaret, already described, at the north-eastern extremity of which the town of Capernaum was situated.—If they had to visit the remarkable city seen from the heights of Hutin, they would bend north-westwards toward the mountain on which Saphet stands.\* This town is not mentioned in the Gospels; but it assuredly was the place referred to by our Lord, when he said, 'A city placed on a hill cannot be hid'. It

\* The recent destruction of this place has already been mentioned. See p. ci. note.

was held in much estimation among the Jews; for several doctors of the law, before the destruction of Jerusalem, were buried there. It was strongly fortified, and ruins of its citadel yet remain; as also a large dome and colonnade of massive structure. Van Egmont and Heyman say that, from the dome, there is the finest prospect that can be imagined, extending over the city of Saphet and the circumjacent places, which are very numerous, all the sides of the mountains being full of villages and hamlets. The adjacent country is every where well cultivated. Towards the south, the view is very delightful over the Lake of Galilee. The panorama includes also Mount Tabor, the hills beyond the Plain of Esdraelon, Mount Carmel, and the chains of Lebanon; and even the Mediterranean may sometimes be discerned. "The air of Saphet, from its high situation, is very pure and healthy, and at the same time so fresh and cool, that the heats, which during the summer are very great in the adjacent country, are here hardly felt, a gentle breeze continually refreshing the air. The fruits also are remarkably good, especially the grapes and figs. Here are also great numbers of lemon-trees; for at the foot of the mountains are several fertile valleys laid out into gardens; and the whole country is naturally fertile, and abounds with springs." *Mod. Trav.* p. 339. Captain Mangles, too, was struck with the extreme beauty of the situation; and says that the country abounds with olives, vines, and almond-trees, which were then (May 26) in full blossom.

From the plain northwards of Saphet, the road descends to the western banks of the valley of Jordan, which it reaches near Jacob's Bridge, so called from the Jordan's having been crossed there by Jacob when he came from Padan Aram. Seetzen, who visited this place in February 1806, says that the bridge is built of fragments of basalt, and is well preserved; and that the river in that place is about thirty five paces in breadth. We follow him thence, on the east of the river, towards the Lake of Galilee.

"The country that we passed through was wild, mountainous, and entirely composed of basalt; it was the western part of the district of Jaulân," obviously the 'Golan in Bashan' of the Old Testament. "From the high ground that we traveled over, we had a very fine view of the Lake of Tiberias. We afterwards passed through the little village of Tallanihie [Pococke's Tellony], probably the ancient Julias, and situated at the edge of a small fertile plain, which extends as far as the Lake, and seems to owe its origin to the Jordan. In the village I saw a great number of aloes, which grow there in the open air—a circumstance which I had not remarked before."

It is probable that the plain which Seetzen mentions, was the solitude or desert near Bethsaida, where our Lord wrought the miracle of the Five Thousand. Pococke speaks of this plain as about two miles along the Jordan; and he says that there is a hill where the Jordan enters that

plain ; this may have been the mountain up which Jesus went before the miracle, and to which he afterwards returned from the multitude.—Julias was the name given to this *Bethsaida*, by Philip the Tetrarch, in honour of the daughter of Augustus. It was not the Bethsaida of Peter, Andrew, and Philip ; for their birth-place was in Galilee. Julias may have been also called Chorazin, according to the opinion of D'Anville ; yet it appears more probable that it was in Galilee, perhaps (see Richardson) between Capernaum and the Jordan.

Returning to Jacob's Bridge, and pursuing our course northwards, chiefly with Dr. Richardson, on the west of the Jordan, we find the river sometimes concealed by shady trees, chiefly of the platanus kind, which grow on each side of it ; sometimes passing the hills and rocks as a torrent, but calm in other parts of its course. The mountains on the east are bold, and continue with little interruption the whole of the way. On the west, they commonly recede from the river, leaving a fine undulating and fertile plain, about, about four or five furlongs broad ; at other times interrupted by beautiful defiles, irrigated by small streams of water. The plain is very fertile, and bears excellent crops of wheat and barley. As we approach the head of the Vale of Jordan, high mountains still continue to bound it on both sides, and the still loftier Busia (Gibl Sheikh) with its snow-clad summit unites them at its termination ; Richardson says that the view of it was delightful, "as the mists retired from the mountain-tops, and the morning sun lighted up the scene, fresh from the dews of night." About half-way between its source and the Lake of Galilee, the Jordan passes through Lake Samochonitis, more anciently the Waters of Merom, now called Bahr el Hoolya, (denoting its formation by the confluence of innumerable mountain streams), surrounded by meadows, plains, and hills. These streams are formed by the rain or the melting of the snow upon the mountains. Gibl Sheikh is the chief of the whole range. Near its base, are the remains of Paneas, which was named Cæsarea, by Philip the Tetrarch, in honour of Tiberius Cæsar ; and was termed *Cæsarea Philippi*, to distinguish it from the Cæsarea on the Mediterranean. The present town of Baneas is small ; but there are distinct traces of the more ancient city ; and it is conjectured a temple built by Herod the Great may have stood on a projecting summit, high up the side of the mountain, and commanding a grand view of the whole plain of Jordan, where now are the ruins of an ancient fortress. "Having finished our view of this interesting spot," says Dr. Richardson, "we descended again to enjoy the shade under the venerable oaks." This was on the 17th of May : he had before spoken of "the rays of a scorching sun."—One of the sources of the Jordan is near this town. "It is somewhat in the shape of a half-moon," says



Madox, "and the water bubbles out in various places beautifully clear, forming a small pool in the front of a cavern, which also contains water, smooth and still; from which it rushes forwards in two principal streams." It used to issue from the cavern itself; but part of the rock had been thrown down by an earthquake, and this disturbed the fountain.

It was to this region that our Saviour retired, a short time before he finally left Galilee, still to avoid the crafty and cruel Herod, who had been seeking to get him into his power; and there is little room to doubt, that it was on one of the lofty hills in this neighbourhood, that the glorious scene of his Transfiguration occurred.

He had previously withdrawn to the *Region of Tyre and Sidon*, beyond the north-western borders of Galilee. *Sidon* lies on the Mediterranean, nearly in the same parallel with Damascus, about forty or fifty miles from Capernaum. It was the most ancient of the two Phœnician cities; and was very early celebrated for its ship-building and its merchandize. More than twenty miles southwards from it was *Tyre*, the ancient emporium of the world, a place of immense commerce and navigation, and the subject of the most remarkable prophecy. The ancient city was on the continent. When old Tyre was destroyed by Nebuchadnezzar, the inhabitants built a new city on an adjoining island. This was taken by Alexander, by means of a mound from the continent, and most of the inhabitants were slain or sold into slavery. It soon revived again; and in the days of our Lord, it was populous and flourishing. Its port is now choked with sand and rubbish; and only a miserable village is found, where proud Tyre once stood.—As we approach Tyre from the south, the wide expanse of the Mediterranean, and the snowy chains of Lebanon, form a magnificent view. On proceeding onwards along the coast, much nearer to Sidon than to Tyre, are some traces of *Sarepta*, the city of the widow to whom Elijah was sent.

#### 6. *Palestine SOUTH-EAST of the Lake, with the Course of the JORDAN.*

We now return to the Lake of Galilee, to take a brief survey of the country to the south-east of the Lake, with the course of the Jordan.

The river issues from the Lake, where it is not more than two miles broad, in three currents, which, however, soon unite. Soon after this, there are seen ruined arches of a bridge of Roman architecture; and there was another bridge not far below the confluence of the Hieromax or Jarmuck, which is a considerable stream approaching the Lake from the north-east, and entering the Jordan some miles south of it.—Lamartine thus describes the Jordan on its leaving the Lake

"Although at the end of a dry autumn, it rolls gently in its bed, about a hundred feet wide, presenting a sheet of water from two to three feet deep, clear, limpid, and transparent, (so that pebbles may be counted at the bottom), and of that beautiful colour which enables water to reflect the deep blue firmament of Asia. At from twenty to thirty paces from the river, the shore, which is now dry, is covered with rolling stones, reeds, and a few tufts of rose-laurel which are still in flower. This shore is about five or six feet below the level of the plain; and shows what must be the size of the river when at its height.—The spot where we contemplated it, is one of the four fords which the Jordan furnishes in its course."

The beautiful Plain of the Jordan greatly resembles that between the two chains of Lebanon. It is, however, little cultivated, and there are now no villages in it. The river flows in a valley which is considerably lower than the rest of the plain; and this is covered with high trees and a luxuriant verdure which affords a striking contrast with the sandy slopes that border it on both sides. The great number of rivulets which descend from the mountains on the east and the west, form (says Burckhardt) numerous pools of stagnant water, and produce in many places a pleasing verdure, and a luxuriant growth of wild herbage and grass; but the greater part of the ground is a parched desert, of which a few spots only are cultivated. Burckhardt passed it below Scythopolis, in the midst of summer, and found it there about eighty paces broad and about three feet deep. In the winter, it inundates the valley in the bottom of the plain; but it never rises to the level of the plain itself, which is at least forty feet above the level of the river.—Dr. Morehead's anonymous traveler crossed it in the direction from Gerasa to Sychem, after having visited the magnificent remains of that city. In his route westwards from Gerasa, he passed through picturesque mountains, where the rocks and woods were mixed with fine effect; among extensive olive plantations; and through a green and pastoral district. Where he saw the valley of the Jordan, it was "a narrow green plain, separated by the white ravines on the river. These, however, were almost close to the western hills; while on the east side the plain was three miles broad. The hills beyond seemed in two ranges, a low one close to the river, and the high hills behind." Having passed over the plain, they forded the Jordan on horseback, with some difficulty on account of the force of the stream, though the water was not above half-way up their horses' bodies: this is a third ford. The heat was excessive from the time they entered the Plain of Jordan.

Scythopolis, (now Bisan, more anciently Bethsan), is a few miles from the course of the Jordan, on the west side. It is not spoken of, or referred to, by the Evangelists; but *Ænon* and *Salim*, two places which are mentioned by St. John, (Harm. p. 29), were not far distant from it. Jerome says that *Ænon* was eight miles to the south of Scythopolis, near the



Jordan; all that is known respecting Salim, is that it was near Ænon. Both places were on the west of the Jordan, and probably within Samaria. This may have led the Evangelist to assign the reason why John was baptizing there, viz. that there was abundance of water at that place. It was some time after the Passover.—Josephus represents Scythopolis as in Galilee; but Lightfoot says (vol. II. p. 493) that it was within the limits of Samaria, and in the jurisdiction of the Gentiles. It probably was a Gentile city, as well as some of the cities east of the Jordan, and we have no reason to believe that our Lord ever visited it. He must, however, have passed near it, when, having been rejected at Ginæa (p. lxxxviii.), he came along the borders of Samaria and Galilee in his way into the Peræa; and he probably crossed the Jordan at the bridge northwards of it.—Dr. Richardson pursued the same route as far as Scythopolis, crossing the south-eastern part of the Plain of Esdraelon, and passing near the shores of the Kishon. When his party came near Scythopolis, which they found to be a small village consisting of mere hovels, the Valley of the Jordan was in view, with the mountains beyond it. They found the weather much hotter than they had done in any other part of Palestine: the vegetation (May 11) was quite burnt up, and the grain over-ripe. Masses of ejected lava lay scattered around the village; and the adjacent hills had much the appearance of extinguished volcanoes. Mount Gilboa, rising to the height of eight hundred or a thousand feet, comes close to Scythopolis, and bounds the road up the river-side. It is a lengthened ridge, rising up in peaks. It bears a little withered grass, and a few scanty shrubs scattered here and there. The plain of the Jordan opposite this range, Richardson found extremely beautiful, well watered, well cultivated, with rich crops of barley, most of which was over-ripe. On the east, the Jordan is bounded by a high range of hills which forms part of Mount Gilead, retreating from it by a hilly foreground, so that the prospect is extremely interesting. About seven or eight miles up the river, there is a large stone bridge over the Jordan; and at this place the river has a considerable depth of water which it rolls over a stony bed, between thirty and forty feet wide. There appears to have been no bridge between this and the Dead Sea.

The passage of the Jordan which was crossed by Mr. Buckingham, was about six miles above Jericho; and we may conveniently follow his course from that town, round by Gerasa and Gadara, so far as to give, in connection with the particulars already stated, a general view of the Country beyond the Jordan.

After leaving Jericho, he and his companions proceeded northwards, having on the west a lofty peak of the range of hills which border the plain of Jordan on that side, and end, in this direction, the mountains of Judæa.

Nothing can, he says, be more forbidding than the aspect of these hills, which are barren and desolate; but Maundrell says that the view from them is delightful. This part of the *Desert of Judæa* is regarded, without improbability, as the scene of our Lord's abode for forty days after his Baptism.—Proceeding further to the north, they opened on a beautiful valley, now highly cultivated, and spread over with a carpet of the freshest verdure, apparently of young corn. They soon came near the passage of the Jordan. Here the plain was unfruitful, the soil being in many places incrustated with salt, and having small heaps of a white powder like sulphur, scattered at short intervals over its surface. The whole of the plain from the mountains of Judæa on the west, to those of the Peræa on the east, may be called the vale of Jordan; but in the centre of the plain, which is here at least ten miles broad, the Jordan runs into another still lower valley, perhaps a mile broad in some of its widest parts, and a furlong in the narrowest. Through the middle of this the Jordan flows, between banks which were at this period fourteen or fifteen feet high, while the river was at its lowest ebb. There are close thickets all along the edge of the stream, as well as upon this lower plain, which would afford ample shelter for wild beasts.—At the passage, the river appeared to be little more than twenty-five yards in breadth; and it was so shallow as to be easily fordable by the horses. This, it will be remembered, was after a long drought. The banks were thickly lined with tall rushes, oleanders, and a few willows; the stream was exceedingly rapid; and the water was pure and sweet to the taste, and tolerably clear from its flowing over a bed of pebbles.

The situation of *Bethabara*, the house of passage, (more anciently *Bethany beyond the Jordan*), is a matter of some uncertainty. It might have been at any one of the fords of the Jordan: but I deem it most probable that it was at this above Jericho. Its vicinity to Jerusalem suits well the place for John's Baptism, and also the circumstances respecting the deputation from the Sanhedrim, and the message of the sisters of Lazarus.—A very instructive view of the ford is given in the *Landscape Illustrations of the Bible*.

The eastern range of hills is succeeded by another of less elevation; and then there is a high table-land of extraordinary richness, abounding with beautiful prospects, clothed with thick forests, (among which the oak was often seen), varied with verdant slopes, and possessing extensive plains of a rich soil, (now covered with thistles), and yielding in nothing to the plains of Zabulon and Esdraelon.

In proceeding northwards, the travelers came to the Jabbock—the river over which Jacob passed when about to meet his brother Esau. “The

banks of this stream," says Buckingham, "were so thickly wooded with oleander and plane trees, wild olives, and wild almonds in blossom, pink and white sickleyman flowers, and others, the names of which were unknown to us, with tall and waving reeds at least fifteen feet in height, that we did not perceive the waters through them from above; though the presence of these luxuriant borders marked the winding of its course, and the murmuring of its flow was echoed through its long deep channel, so as to be distinctly heard from afar." Where they crossed, this river was not more than ten yards wide; but it was deeper than the Jordan above Jericho, and nearly as rapid.

While proceeding to the north-east, through the region of Gilead and Bashan, the country presented much of cultivation. There had been gentle showers on these mountains, while all the country west of the Jordan was parched with drought; and the young blades of corn were, early in February, appearing above the earth. The general face of this region improved as the travelers advanced; and every new direction of their route opened upon them views which surprised and delighted them by their grandeur and their beauty. When, however, after visiting the magnificent ruins of Gerasa, they again came to the neighbourhood of the Jordan, and of the Hieromax which flows into it through a bed of basalt, the country appeared like that in the midst of which Jerusalem stands, consisting of black stony mountains, with scanty soil, and presenting few spots even capable of cultivation. The dark masses of rock over which the river winds its course, resemble cooled lava, when contrasted with the lighter soil by which it is edged on both sides. The stones of its bed are porous; and small patches appear on the ground in many places. There are also hot springs to the north of it. These and similar phenomena in different parts, are among the evidences of volcanic agency, which present themselves throughout the course of the Jordan, from its source, to the termination of the Asphaltic Lake.

Near the Hieromax at Om Keis, are some extensive ruins, which Buckingham supposes to be those of Gamala; but Seetzen, whose opinion is commonly followed by geographers, considers them as the remains of *Gadara*, one of the cities of Decapolis, spoken of by Josephus as the capital of the Peræa. See p. lxxix.—It was formerly a large and opulent town; but it has no further connection with the Gospels, than as giving appellation, according to the common text, to the country south-east of the Lake, in which our Lord cured the demoniacs.

The survey which we have taken of the region called by the Evangelists the *Country beyond the Jordan*, enables us to appreciate the account given of it by Josephus. He describes the Peræa as more extensive than Galilee,

though inferior to it in other advantages and in population. The greater part of it, including the south-east, is rough and desolate, and unsuited to the finer kinds of fruit. Nevertheless the soil, where it is good, is very productive. The plains abound in trees of various kinds, though the olive, the vine, and the palm are the most common; and they are abundantly watered with torrents from the neighbouring mountains, and by springs that never fail, even when the torrents are dried up by the summer-heat.—The Plain of Jordan, he says, is greatly burnt up in the summer; and owing to the extreme heat, to which he might have added its narrow breadth and the nature of its soil, the atmosphere becomes unwholesome and even pestiferous. Every part is destitute of moisture, except the borders of the Jordan; and there the palms are more flourishing and productive than those at some distance from its banks. From the length which Josephus assigns to the Plain, viz. thirty miles, he probably referred almost exclusively to that part of the valley of the Jordan which begins so far north of the Asphaltic Lake; and the baneful character of the air during the heat of summer, sufficiently explains the reason why, though in itself attractive, it was so destitute of population.

#### 7. *Region of the DEAD SEA.*

As travelers approach the Dead Sea from Jerusalem, it is most suitable to our present object to follow the same course, and ‘go down from Jerusalem to Jericho.’

From the eastern side of the Mount of Olives, the mountains east of the Jordan are in full sight, extending southwards to Mount Pisgah, whence Moses surveyed the promised land. “The river is discerned,” says Buckingham, “winding its course through a deep valley, until it discharges itself through the Dead Sea to the southwards; and the eastern view is bounded by an even range of high and woodless mountains, stretching, as far as the eye can reach, in a north and south direction.” From the hills in the Peræa, whither we have before followed his route, “the the west shore of the Dead Sea, like its east, as seen from the Mount of Olives, presented the appearance of bold and rocky cliffs and precipices, of considerable elevation, and abrupt descent.” On descending eastwards, from the Mount of Olives, by a steep rocky path, a fountain presents itself, at which tradition says that the Apostles rested when journeying between Jerusalem and Jericho. “It is situated (say some travelers) in the gorge of a long narrow valley, which exhibited the last signs of vegetation in a few stripes of corn; beyond it, not a blade of grass is to be seen. After leaving this valley, we wound our way among parched and barren hills, of one uniform whitish-brown colour, bearing not the semblance of

any green thing to relieve the eye." After this they entered a very narrow defile, with high precipitous sides, where Sir Frederick Henniker had been attacked and wounded. Of this defile there is a striking picture in the *Three Weeks in Palestine*, from which the foregoing extract is made. There is scarcely room for doubt that this is the spot which our Lord had in view in the Parable of the good Samaritan.—If this be the defile which Mr. Buckingham mentions as about twelve miles from Jerusalem, he and his companions, after passing it, thus pursued their course :

"We descended again into deeper valleys, traveling sometimes on the edges of cliffs and precipices, which threatened destruction on the slightest false step. The scenery all around us was grand and awful, notwithstanding the forbidding aspect of the barren rocks that every where meet our view : but it was that sort of grandeur which excited fear and terror, rather than admiration. The whole of this road from Jerusalem to the Jordan is held to be the most dangerous about Palestine ; and indeed in this portion of it, the very aspect of the scenery is sufficient, on the one hand to tempt to robbery and murder, and on the other to occasion a dread of it in those who pass that way." The shouts sent by some armed banditti from hill to hill "were re-echoed through all the valleys ; while the bold projecting crags of rock, the dark shadows in which every thing lay buried below, the towering heights of the cliffs above, and the forbidding desolation which every where reigned around, presented a picture that was quite in harmony throughout all its parts."

"After a succession of these wild hills", says Dr. Morehead's traveler, "with others still more white and bare to the left, we came to a height from whence we saw the Dead Sea and the Plain of Jordan. There was a haze through which the dark grey water, and the dim hills beyond, looked melancholy and forlorn. The Jordan was marked by a green line in the midst of a white and grey plain, six or eight miles broad ; beyond which were other high mountains, those over against Jericho."

This route was so often traversed by our Lord, and is from its associations so interesting, that the reader may be glad of one more delineation from the pen of Lamartine. After having described the early part of his journey, which he began to the south of the Mount of Olives, and spoken of a broad artificial road on the sides of the mountains, the formation of which he attributes to Solomon, this picturesque writer thus continues :

"There is now no longer a dwelling or cultivated spot to be seen. The mountains are completely destitute of vegetation, being indeed barren rocks, or covered with a blackish rocky cinder. They have, from time to time, split into narrow abysses, where no pathway is found. All the heights have a volcanic appearance. The masses which have been rolled down their sides, and on the road, by the torrents of winter, resemble blocks of lava, hardened and cracked by the progress of ages. When the summit of one height is attained, and the horizon momentarily expands, as far as the eye can reach, it rests on nothing but a black chain of hills, whose truncated peaks are heaped upon one another, and present a savage outline relieved by the dark blue of the firmament. Thus it is a boundless labyrinth of rocky avenues of every form, torn, split, and jagged, into gigantic heaps, and divided at intervals into deep ravines, where you hear not even

the rushing of a torrent. After proceeding for an hour in the hollow of a ravine, the traveler comes again to the rugged steep of a new chain of mountains; on passing which he comes to an open desert, from which are seen the Dead Sea, and the blue mountains of Arabia Petræa. In the environs of Jericho, are found well-cultivated fields of maize and of dourra, with gardens of orange-trees and pomegranates: and fine palm trees (?) encircle the houses. Then succeeds the Desert, which is an extensive plain disposed in numerous sections, that descend progressively to the banks of the Jordan, by regular steps. The soil consists of a hard white sand, covered by a concrete saline crust."

*Jericho*, as is stated by Josephus, was nearly nineteen miles from Jerusalem, and above seven from the Jordan, i. e. from the ford, probably. He describes it as in a plain, but overhung by a mountain forming part of a chain which begins near Scythopolis, and continues on to the southern limit of the Asphaltic Lake. Mr. Buckingham has shown good reason to regard the village of Rihhah, generally supposed to be Jericho, as not on the site of the ancient city, the ruins of which, he says, are three or four miles nearer Jerusalem. The modern village consists of about fifty mean houses, surrounded with a fence of the prickly pear. A fine brook flows near it, emptying itself into the Jordan, the nearest point of which is about three miles distant; and the neighbouring ground, thus fertilized, bears dourra, Indian corn, rice, and onions.—In the time of our Lord, Jericho was inferior only to Jerusalem in the number and splendour of its public edifices. It was one of the cities appropriated for the residence of the Priests and Levites, of whom it is said twelve thousand dwelt there at the period of the Gospel history. The territory round Jericho was deemed the most fertile part of Palestine, and abounded in palms and in roses: it yielded, too, great quantities of the opobalsamum—the balsam or balm of Gilead, which was so rare, and so much valued in ancient times, that it sold for double its weight in silver. The trees that produced it, Justin says, resembled the fir, though they were lower, and were cultivated in the same manner as the vine. At present there is not a tree of any description, and scarcely any verdure around the spot. To the northward of the city, as it appears, is a celebrated fountain named from Elisha, 2 Kings ii. 19—22, of which a beautiful engraving is given in the Landscape Illustrations. The waters of this fountain "are at present received in a basin, about nine or ten paces long, and five or six broad; whence, issuing out in a copious stream, they divide themselves into several small streams, dispersing their refreshment to the land as far as Jericho, and render it exceedingly fruitful. Noble trees grow close by this fountain, the spreading boughs of which afford a grateful shade to the traveler." It must often have been visited by our Lord.

A few miles from Jericho, the Jordan enters the Dead Sea, or Lake



**Asphaltites.** Of the scenery at this spot, an interesting engraving will be found in the first number of the Landscape Illustrations. This Lake is termed *Asphaltites* from the abundance of asphaltum, a species of bitumen often found floating on it: and it is called the Dead Sea, because it was believed that its waters were fatal to animal life. Before the destruction of *Sodom* and *Gomorrah*, the valley now covered by the Asphaltic Lake, was a peculiarly fertile region, watered by the Jordan, which continued its course onwards to the Red Sea, and fell into the eastern branch of it. Besides *Sodom* and *Gomorrah*, there were three other cities on the Plain, which were destroyed with them, or in consequence of the formation of the Lake. There is nothing in the Mosaic account of this catastrophe, which interferes with the supposition of Dr. Daubeny, that it was occasioned by a volcanic eruption, and that the course of the Jordan being interrupted by a current of lava, the Lake was formed in consequence. That the whole region is volcanic appears from the character of the rocks on the south-eastern side; from the hot springs and gulleys on the south-west; from the quantities of asphaltum floating upon the surface of the water; and from the large proportion, nearly one fourth, of muriatic salts found in its water. The Roman road in the south-east is formed of pieces of lava; and as it has been already observed, there are indications of volcanic action, in various parts, along the whole course of the Jordan, from its source in the north of Palestine.

The length of the Asphaltic Lake is stated by Josephus at about seventy miles, and its breadth eighteen. Some recent travelers represent it as very much shorter; but their estimate may have arisen in part from the period of the year when their observations were made. It is very shallow near the shores; and the intense heat in summer, with the small supply of water at that season, would greatly lessen the extent of the surface. At the southern extremity, it is nearly separated into two parts; and in summer one may walk across the division: the part so detached is of an oval figure, surrounded with plains and hills of salt. Owing to the extreme degree of salt which the water contains, it is exceedingly buoyant, and at the same time it presents great resistance to bodies moving in it. From the same cause, it is not easily agitated by the winds; though, like the Lake of Galilee, it is liable to the effect of sudden gusts and hurricanes, occasioned by the mountains which form its basin. It is likewise to be attributed to the acrid saltiness of the water, that no fish are found in it; and even on its dreary shores, a few snail-shells are all the traces of animal life.

The shores at the northern extremity of the Dead Sea are very flat, and the Jordan before it enters the Lake passes through an extensive alluvial



tract, formed of a greyish sandy clay. Pococke describes the stream, at the end of March, as deep, rapid, and turbid, and about as wide as the Thames at Windsor.—The mountains on the side of Judæa, which form the western boundary of the Lake, are less elevated than those on the east. The extremity of the latter is said to consist of dark granite, of various colours. The precipices in general descend abruptly into the Lake; and the height of the mountain boundaries, with the extent, the solitude, and the general calmness of the Lake, present the combined features of majesty and of desolation. Mr. Hardy arrived with the pilgrims at their resting-place after night-fall. “It was a beautiful star-light night, without a cloud. The sky was one clear blue, and rested on all sides upon mountains that presented their forms in rugged outline and of the darkest possible shade, the circle of which was only broken towards the south by an expanse of still water forming the Dead Sea.” The Author of *Three Weeks in Palestine* gives a morning view. “At the first dawning, the tints of the rising sun, purple and gold, with the deep shadows concealing the nakedness of the land, gave beauty to the landscape. The mountains encircling the Lake, which lay sleeping and motionless beneath them, reflecting their images, supplied a noble outline: but the full glare of day displayed the wilderness in its true colouring of awful desolation. The mountains assumed one uniform dusty-brown livery, unrelieved even by a passing shadow; for not a cloud was visible in the blazing heavens: the sea was of a dull, heavy, leaden hue, unlike the fresh transparent purple which the living waters of a mountain lake usually display. The ground over which we rode, riven into chasms and ravines, showed not a blade of verdure: the few stunted shrubs that had struggled into life, were masses of thorns, with scarcely a leaf upon them, and wore the brown garb of the desert.”

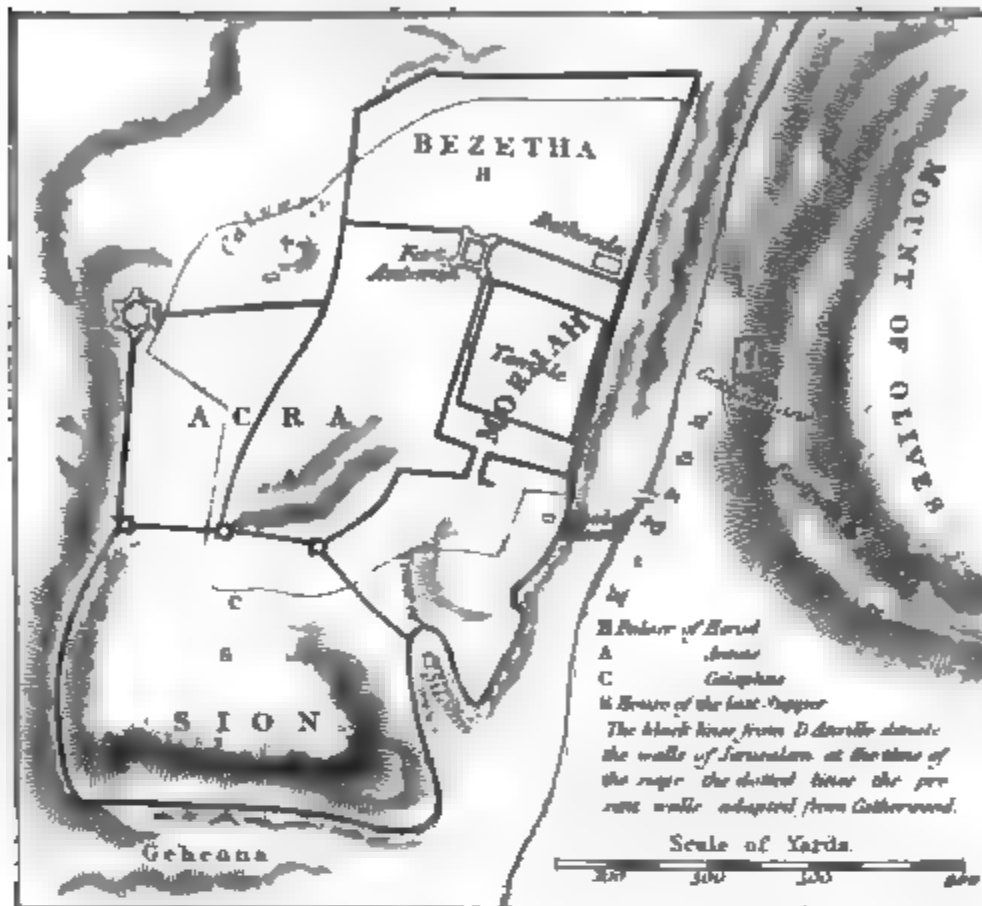
The region west of the Dead Sea towards the south, not only partakes of the general hilly character of the south of Judæa, but abounds in extensive caverns. This is particularly the case in the wilderness of Engeddi, in which is the Convent of Santa Saba, an erection of the sixth century, with many grottoes around it. This remarkable structure is situated on the summit of a ravine, several hundred feet deep, through which the Kedron takes its course to the Dead Sea, sometimes swelled by heavy rains to an impetuous torrent, but often with little or no water in its channel. The hills in this desert region are intersected by deep and narrow ravines, filled with wild verdure, in the sides of which are several caverns.

#### 8. JERUSALEM *and its neighbourhood.*

We now return to *Bethany*, to proceed thence to Jerusalem.—This village is situated on the east side of the Mount of Olives. There is still

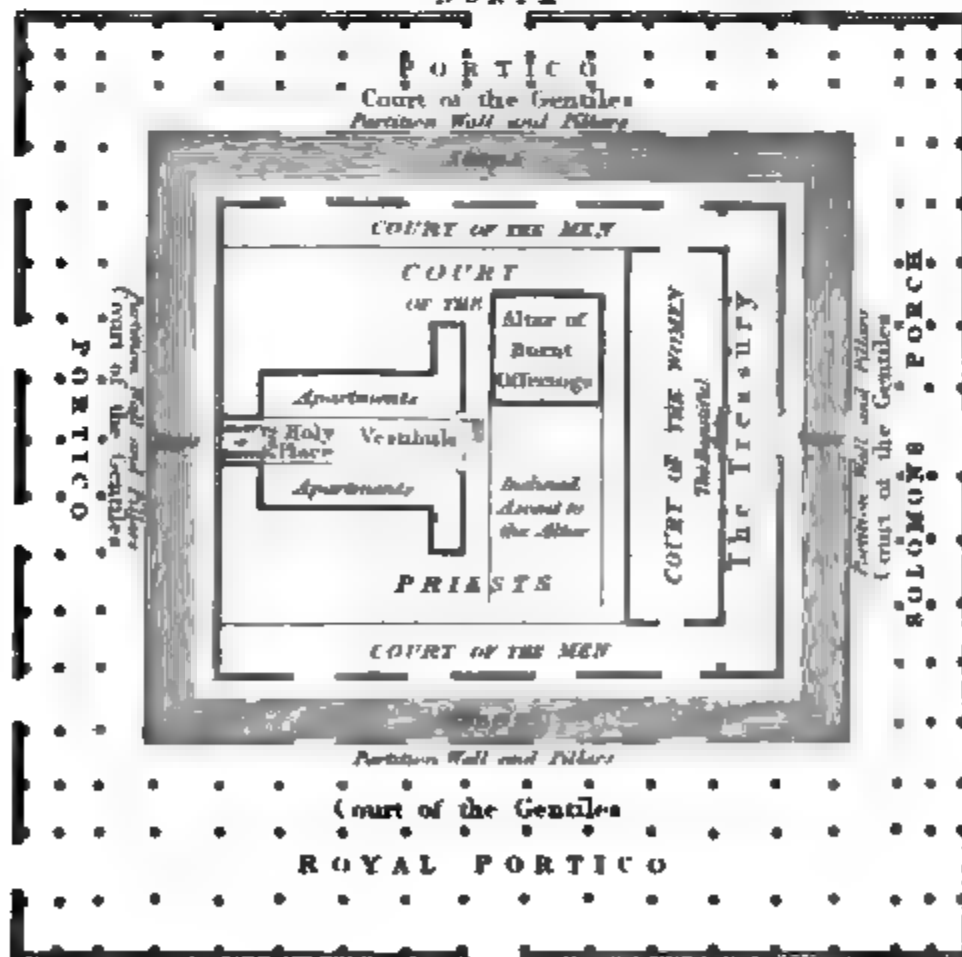


## PLAN OF JERUSALEM.



## GROUND PLAN OF THE TEMPLE.

NORTH



Drawn and Engraved for W. Cappon's Harmony by J. & C. Walker.

shown a tomb, sunk in the rock, which may have been the burying-place of Lazarus. It is thus described by Mr. Buckingham. "We descended into it by a flight of narrow steps, to the number of about twenty-five, and first reached a small square apartment. Below this, on the left, we descended, by three or four steps, into a vaulted room about eight or ten feet square; and of sufficient height to allow of our standing upright,"—Sandys speaks of *Bethphage*, as being on the north of the road to Jerusalem; there appears to be no other authority respecting its situation. The *Mount of Olives* has three summits, as represented by a rough figure in Sandys; and the road from Bethany at present lies north of the middle one. From the part of the road where it begins to descend to the south-west, there is a full view of Jerusalem, which is seen on an inclined plane lying from the south-west towards the north-east; and there can be no hesitation in representing this as the spot where, in the midst of the exultation of his disciples, our Saviour wept over the city. Nor is there any room for doubt that it was on the middle summit, which was the highest, and overlooked the Temple, that he uttered the awful prophecy of the destruction of Jerusalem, and the all-important declarations respecting the transactions of the more awful day, when 'before him will be gathered all nations', to receive their doom. Harm. p. 222—231. Tradition places the spot whence he ascended into heaven, on the west side of the hill; but it was certainly on the other side (p. 303) close to Bethany. The Mount of Olives is separated from the city by a kind of ravine, of somewhat irregular curvature, but generally from north to south, through which the *Kedron* runs, which rises in the flat district north of the city, and, as already stated, winds between rugged and desolate hills, into the Dead Sea. During nine months of the year, this brook has but little water, and in the summer it is quite dry; but there are bridges over it; and as it sometimes becomes a torrent, there must have been one, at least, in the days of Christ. The chief bridge is at the northern foot of Mount Moriah, on which the Temple stood, and on which the grand Turkish Mosque now stands. The gate conducting to the city is called St. Stephen's Gate, as being near the place where, it is said, the martyr Stephen was stoned: to the south of this is the Golden Gate leading from the Mosque; and there was, in like manner, a gate from the temple towards the Mount of Olives, the highest summit of which, is less than half a mile from it.\*

Nothing of the ancient city remains; but much may be learnt from an

\* I conjecture that he was hurried through this eastern gate of the Temple, from Solomon's Portico, outside of which there may have been a sufficient space for the work of persecution.

accurate survey of its hills. Our present object is the state of Jerusalem in the time of our Lord. In describing this, D'Anville's Dissertation, given in the Appendix to Chateaubriand's Travels will be much employed, with Mr. Hardy's recent account; great aid being derived from Mr. Catherwood's Plan of Jerusalem.\*

Josephus gives us a general idea of Jerusalem when he says (Bell. Jud. vi. vi.) that it is seated on two hills facing one another, and separated by a valley. That which was called the Upper City, occupied Mount Sion, the most extensive as well as the most elevated of these hills; the other, Mount Acra, was the site of the Lower City. The most remarkable declivity of Sion is on the west and the south sides, sinking into a deep ravine, through which flows a brook called Gihon, proceeding from pools which also are so named, the upper of which is at the foot of Mount Gihon, situated westwards of Acra. The west and south-west part of this ravine was called the Valley of Gihon or Rephaim; the southern part was called *Gehenna*, or the Valley of Hinnom. Near where this valley joins that of the Kedron, the Jews, in the period of the Kings, placed an image of Moloch, and sacrificed to it even their own children. To prevent the cries of the victims being heard, drums were beaten; and hence this valley was called Tophet, from *toph*, a drum. After this abominable worship had been ended, the ravine was employed as the receptacle of the filth of the city, and even the carcases of criminals were thrown there. To consume these impure substances, fires were kept continually burning; and from this circumstance, and the fact that worms were always feeding on the refuse, Gehenna supplied the imagery, by which, in the time of our Lord, the punishments of a future life were denoted. The southern part of the Valley of Hinnom enters, on the east, into the valley of Kedron; and thus the extent of Mount Sion is defined. The modern city occupies very little of it.

Acra rose to the north of Sion; its east side looking towards Mount Moriah, on which the Temple was situated, and from which it was separated only by a valley; and this the Maccabees had partly filled up, by lowering the summit of Acra, because Antiochus Epiphanes had erected a fortress upon it, to overawe the city and annoy the Temple.

Mount Moriah was at first only an irregular hill; and to give sufficient space on it for the area of the Temple, its sides were supported by immense works. The east side bordered on the valley of the Kedron, which was very deep. The south side, overlooking a very low spot, was faced from

\* This Plan is beautiful, valuable, and unexpensive. The various hills, valleys, &c., with the walls, streets, and buildings of the modern city, are all distinctly marked; and it gives clear ideas respecting the extent both of the ancient and of the modern city. The ancient boundary could not, however, have included the sepulchres of the Kings.

top to bottom with a very strong wall, of about 150 yards in height; and for its connection with Sion, a bridge or terrace was erected across the intervening space. On the north, an artificial trench separated the Temple from a hill named Bezetha, which was afterwards joined to the city by an extension of its area.

*Golgotha*, or *Calvary*, the place of execution for criminals, was not, of course, within the walls: and if the site of the Church of the Holy Sepulchre corresponds with that of Calvary, the wall of the city could not have extended far to the west of the Temple. Modern travelers are much divided in their opinion on this point: after considering all the reasonings I have met with, I accord with the judgment of those who hold that Calvary was where tradition has placed it. D'Anville states, on the authority of Epiphanius, that Jews who had been converted to Christianity took up their abode in the ruins of the city, after its destruction by Titus; and it is most improbable that the spot should have been then, or before, unknown, where the solemnly-affecting scene of the crucifixion took place. There might have been difficulty in discovering the tomb of Christ, when the Empress Helena erected the Church of the Holy Sepulchre; but there could surely be none in discovering the spot where he was crucified.—In examining this matter, it is always to be recollected, that before Herod Agrippa, the northern limit of the city did not extend beyond Fort Antonia; and we have only to suppose that the wall inclined thence a little to the south, and we exclude the elevated spot called Calvary;—Bezetha, the new City, having no share in deciding the direction of the western course of the wall. If we know the site of Calvary, we know the general locality of the sepulchre; and whether or not the form and size of it were as described in the time of Maundrell, we are quite certain, from the description of the Evangelist, that it was a cave hewn out in the side of a rock; and we may reasonably believe, therefore, that the front of it was artificial, so as to contract the opening into it.

At the head of the western ravine, there was a gate which formed the entrance to the city from Joppa, Bethlehem, &c. A short way to the northwards of this gate was the hill of Calvary, at some distance to the west of which was Mount Gihon. From this place the ground gradually rises, Mr. Hardy says, till it reaches the north-west corner of the present wall, where the gate of Damascus is; from which it declines as far as the north-east corner, when it becomes more level. About a mile from the wall, on the right hand of the Damascus road, are those sepulchral caverns of the kings which are mentioned by Josephus, and fully described by Hardy and other modern travelers; and which, as they are on the route to Galilee through Samaria, our Lord may have sometimes visited.

Northwards of the city, the country is level for some distance ; and it is from this side that the best view of modern Jerusalem is obtained. After passing the north-eastern corner of the city, we come into the valley of the Kedron, which, near the site of the Temple, between the city and the Mount of Olives, becomes much deeper and narrower, and there is termed the Valley of Jehoshaphat.

Opposite St. Stephen's Gate, above the north-east part of the Temple, close to the bridge and the road to Bethany, was the *Garden of Gethsemane*, the present state of which, with Moriah in the back ground, is depicted, just as one would desire to see it, in the Landscape Illustrations. "When Mr. Catherwood was here in 1834", says the Rev. T. W. Horne, in his description of the engraving, "taking his drawings for his beautiful panorama of Jerusalem, it was planted with olive, almond, and fig-trees. Eight of the olive-trees are so large that they are said to have been in existence ever since the time of Jesus Christ. Although we are informed by Josephus that Titus cut down all the trees within one hundred furlongs of the city, yet it is not improbable that these trees, which are unquestionably of very remote antiquity, may have arisen from the roots of the ancient trees ; because the olive is very long-lived, and possesses the peculiar property of shooting up again, however frequently it may be cut down. The trees now standing in the Garden of Gethsemane, are of the species known to botanists as the *Olea Europæa* : they are wild olives, and appear pollarded from extreme age, and their stems are very rough and knarled." The sketch from which the drawing of this most interesting spot has been prepared, was made by Mrs. Bracebridge, to whom many must feel under deep obligations for it.—From the bridge, it appears, a foot-path to Bethany branches off to the south-east of the main road ; and this we may reasonably suppose to have been the course which was taken by the women on their way back to Bethany, after the resurrection, and in which they saw the Lord. Harm. p. 285. From the commencement of the ravine of the Kedron, to the end, Hardy says, with the exception of the slopes under the temple, the sides are perforated with sepulchres hewn out in the rock : some having only one room, and others eight or ten. They are of all sizes, from two yards square to twenty : some of them lofty ; and in general high enough for a man to walk upright in them. Farther down the valley, is another bridge over the Kedron ; and on the east side of it are some ancient sepulchral monuments, two of which, with their columns and ornaments, have been cut out of the rock where they stand. One of these, which is figured in different works, is called the pillar of Absalom ; but Hardy shows that the designation of it is unfounded, though the monument may have been erected in the time of the Maccabees. About and above



these sepulchres are the graves of modern Jews, in countless numbers. They believe that the last judgment will take place in the Valley of Jehoshaphat; and it is the most earnest desire of the pious Israelite, that his bones should be laid there. After passing the Temple, we come to the village of Siloam, in the steep sides of the hill opposite Mount Sion; most of the houses having been tombs, the village cannot have existed in the period of the Gospel history. Opposite to it, near the southern side of the Temple, is the *Pool of Siloam*; and at the south-western corner of the ancient wall of Sion, is another pool so designated, above which was the *Tower of Siloam*.—On this side of the city, the region of Mount Sion, the descent was perpendicular, with a strong wall from top to bottom, and immense outworks; but “so many ruins”, says Hardy, “have been thrown down it, that it may now be ascended without much difficulty. The valley is occupied by gardens, watered from the stream that supplies the pool, the whole of which is soon lost in the numerous little rills into which it is divided.” The royal gardens are believed to have been situated here, which brings us back to the period of the Gospels; and near them, by this lower pool of Siloam, tradition places the tomb of Isaiah.—The southern summit of the Mount of Olives is over the village of Siloam; and the caravan road to Jericho, pursued by Lamartine, winds to the south of it.

According to Josephus, the circumference of the city, at the time of its greatest extent, did not exceed thirty-two stadia, that is four miles. Mr. Catherwood’s Plan, conjectural as to the northern boundary of Bezetha, very closely accords with this. At the south-eastern corner of the ancient city, the valley of Kedron enters into that of Hinnom, already described p. cxviii.; and on entering the latter, south of the Gihon, is a spot which tradition says is *Akeldama*, the field purchased with the price of Judas’s treachery. Opposite Mount Sion, is a hill called the Hill of Evil Counsel; round which, on the east, run the aqueducts that bring water from near Bethlehem; and on which, tradition says, was the country-house of Caiaphas, at which the faction of the High Priest formed their malignant purpose against our Lord. Few only of the almost numberless traditions connected with Jerusalem, are worthy of notice; but these, if held as resting on tradition only, may serve to give a reasonable locality to known facts. For this purpose we may mention the following. About the central part of Mount Sion, is placed the Palace of Caiaphas; and near it, towards the Temple, the House of Annas. Southwards of the former, is placed the house of Mary, the mother of Mark; and still further, the house of the Last Supper. There is no improbability in any of these. More securely, however, we may say that the Palace of Herod the Tetrarch lay a few hundred yards northwards from the north-west corner of the Temple :

Mr. Catherwood makes Acra extend so far; but Herod's Palace is usually placed on Bezetha. We know certainly that at the north-west corner of the Temple, was the fortress of Antonia, which protected the Outer Court of the Temple; and that to this it had access by a flight of steps. This fortress served as the residence of the Roman Governor when he came to Jerusalem at the festivals, and it thus became the *Prætorium*. To enable the Jews to bring their causes before the Governor, without entering the abode of a Gentile, there was, in front of it, a raised pavement called *Gabbatha*, on which his tribunal was set. At the north-east corner of the Temple wall, was the *Pool of Bethesda*, where animals were washed that were designed for sacrifices.

#### 9. *Description of the TEMPLE according to Josephus.*

The foregoing are all the places which are of interest, in connection with the narratives of the Evangelists, either within or without the city, the Temple excepted, with an account of which this survey will be concluded.

The magnificent structure called the *Temple*, included not only the edifice appropriated to divine worship, with its peculiar courts, but also the surrounding court and porticoes. The whole formed a square which was above half a mile in circuit; and the sides of it faced the north, south, east, and west respectively. This is the statement of Josephus respecting the extent of the Temple; but it is supposed by D'Anville to be much less than the reality. The Mosque on the site of it extends further in length than what Josephus assigns to the outer wall of the Temple: but I see no reason to doubt his authority.\*

Josephus was born in the year 37. He was himself a Priest, of the sect of the Pharisees; and he was so early and fully instructed in the Jewish religion, that when he was about fourteen, the Chief Priests, and some of the principal men of the city, came frequently to consult him on the interpretation of the Law; and from nineteen years of age, he began to act in public life. He afterwards went to Rome on behalf of some of his fellow Priests, returning three or four years before the War broke out; and during that visit he received much honour from Poppæa, the Emperor Nero's wife. He saw the whole progress of public affairs, towards the final ruin of his country; and had a large share in the military operations in Galilee.

\* The *platform*, on the south at least, probably extended beyond the outer wall; and the Mahomedans appear to have taken the whole of this, for the area of their Mosque. On the east no security was needed, on account of the rock: on the west, Acra was a support to the immense structure: on the north, too, support seems scarcely to have been needed; but on the south, the platform required to be extended, in order to give a foundation.

When the Romans took Jotapata, a fortress about ten miles north of Sepphoris, his life was remarkably preserved; and he was in the camp of Titus during the siege of Jerusalem; as a prisoner, indeed, but with every possible opportunity of knowledge. Altogether, he was eminently qualified to be the historian of his nation, at the period when the awful calamities came upon it which the Rulers and their faction had imprecated upon themselves; and though he takes no notice of the great events recorded by the Evangelists, yet by his records he furnishes an invaluable comment on the prophecy of our Lord respecting the ruin of the nation, and the destruction of the city and Temple of Jerusalem.

It is not an admissible supposition, that such an historian, himself present at the catastrophe which he records, and previously well acquainted with the structure which he describes, should omit to avail himself of the last opportunity to make that description accurate, by actual measurement of what was about to undergo utter destruction. The Romans fully accomplished the prediction of Christ—‘not one stone shall be left on another’; and to show how completely they laid waste the city, they did not leave off their work of destruction till they had rased even the foundations, and passed a plough over the ruins. Now Josephus was present; and he had every motive as a Jew, and as one well-disposed to please his conquerors, to give a correct account of that which needed no exaggeration to record its magnificence. Titus had seen the whole; and exaggeration by Josephus here, would have lessened his credibility elsewhere: but, on the other hand, it is inconceivable that Josephus would say less than the truth.

The foregoing considerations decide me to keep close to the particulars given respecting the Temple by Josephus, Ant. Jud. xv. xi. 5. Bell. Jud. v. v.; and the plan which has been engraved for this work, is, like that in the second edition of Seaton’s map of Palestine, derived from what I constructed for my Introduction to the Geography of the New Testament, first published in 1806.

All round the outer wall, were magnificent porticoes, the roofs of which, adorned with carved cedar, were supported by massy columns, each consisting of one solid piece of white marble. On the north, east, and west sides, the columns were forty-four feet high; \* and there were three rows; but as one was in the outer wall, these porticoes were *double*, as Josephus expressly calls them. The whole breadth was forty-four feet; and considering the length, which was above a furlong on each side, the height and beauty of the columns, and the ornaments of the roof, the appearance of

\* The measures given in the first edition, had been estimated by taking the cubit at eighteen inches: but it was not less than twenty-one inches.—The measures of the Royal Portico are given by Josephus in feet.

the whole must have been very magnificent, as well as elegantly simple. The portico on the east, there is reason to believe, was called *Solomon's Portico*; probably because there alone were remains of Solomon's Temple. It is mentioned in John x. 22, and in Acts v. 12; and as there was little passing through that portico, it was peculiarly adapted for the purposes therein referred to. It was also opposite that entrance into the Inner Court which must, from various circumstances, have been most frequented.

Along the south side, was a still more magnificent structure, called the Royal Portico. This had four rows of columns, dividing it into three aisles; and, in *arrangement*, it much resembled the choir of a cathedral, supposing a side wall of this building to be removed. The outer and inner aisles, were each thirty feet broad, and the middle one was forty-five. The roofs of the two smaller, were fifty feet from the ground, and the middle one rose as high again. The columns of this portico were twenty-seven feet high, and as thick as three men could encircle with arms extended. From the height of the columns compared with that of the roofs, it is evident that there were chambers over the outer and inner aisles, of this portico, and perhaps over the other porticoes also. On this structure, Herod appears to have employed his greatest efforts and expense; and the whole was ornamented with all that Grecian architecture could achieve, under the limits prescribed by the religion of the Jews.

At no great distance from the porticoes was a partition made of stone, of elegant construction, about five feet high, with pillars upon it, at equal intervals, bearing inscriptions which forbade Gentiles, and other persons legally unclean, to go further, on pain of death: from this circumstance, the space between this 'middle wall of partition' and the outer boundary of the Temple, has been called the Court of the Gentiles. Here alone, then, could the devout Gentile worship Jehovah; and if, as was often the case, he brought holocausts to be offered on the altar of the Lord, he might perceive the smoke ascending from them in the air; but the altar itself he never saw: he could see no more of what was within the Inner Court, than could be discerned from the Mount of Olives, or through the eastern gate. Now it was in this Court, where alone the Gentiles could worship, that the Chief Priests, sharing without doubt in the profit of the traffic, permitted the venders of animals for sacrifice, and those who gave the shekel of the sanctuary for the Roman or foreign coin, to take their station.

Within the balustrade, all round the inner wall, was a magnificent series of steps, in two flights. This wall inclosed the Inner Court, which, though seventy feet above the pavement of the Outer Court, rose only forty-five above that of the Inner, on account of its greater elevation.

Leading into the Inner Court, there were four gates on the north, and four on the south ; each having two doors, the height of which was above fifty feet and the breadth above twenty, all covered with gold and silver. Within each gate, supported on massy columns, were extensive erections like towers, rising to the height of seventy feet, in which were many apartments. On the east, there was a gate of the same size and construction with the rest, but greatly surpassing them, being made of Corinthian brass.

All along the eastern side of the Inner Court, was a portico, under which were placed the chests designed to receive the gifts of the worshipers. It is probable that this is what was termed *the Treasury*.

In front of this portico was the Court of the Women, where alone the Israelitish women were permitted to worship. The ascent to it was by a flight of steps ; and at the top of these, opposite the great front of the Temple, and above the Corinthian gate, was a very magnificent gate, which, it is probable, is what is denominated in the Acts, the *Beautiful Gate* of the Temple. Its height was above eighty feet, and the breadth of its doors was about seventy ; and it was adorned after a more costly manner than the rest, with richer and thicker plates of gold and silver.\*

To the Court of the Women succeeded that of the Priests, which was separated from the rest of the Inner Court, in front, and on the sides, by a low wall of elegant structure ; and into this the Priests and Levites alone were permitted to enter. Here, to the east of the Temple, stood the Altar of Burnt Offerings, a large massy structure, seventy-five feet in length and breadth, and twenty-two feet high, having an inclined ascent to it from the south. On this altar, two lambs were offered as holocausts, at the morning and at the evening sacrifice. The front of the Temple, properly so called, was a square, one hundred and seventy-five feet each way ; but the breadth speedily contracted to one hundred and five feet : the projecting part seems most to correspond with what is called the 'wing of the Temple' in the narrative of the Temptation. A large opening in this front, more than one hundred and twenty feet high by about forty-four broad, entered by a flight of steps, without any doors, led into the Vestibule, which was about twelve feet narrower than the opening, but rose above it thirty-five feet, and extended eighty-seven feet. The front of the Temple and the walls of this Vestibule were covered over with gold ; and so were the large folding doors at the end of it, opening into the Holy Place.

\* If this view of the Beautiful Gate is correct, my former representation of it was erroneous. It is not easy to realize the whole of the account respecting the eastern gate of Corinthian brass, and this as a separate structure leading from it into the Court of the Women : but the height of the inner gate does not necessarily imply any high separation between the eastern portico and that Court.

Before these doors, which were ninety-five feet high and twenty-eight broad, there was a magnificent Babylonian curtain, extending from top to bottom; and above the entrance were golden vines, from which hung clusters of golden grapes five or six feet long.

The Holy Place, which succeeded to the Vestibule, was of the same width; but it was only one hundred and five feet high and seventy long. In this were kept the Golden Candlestick, the Altar of Incense, and the Table of Showbread. And there the Priests performed their daily ministrations.

Beyond this, was the Holy of Holies; of the same breadth as the preceding, but only thirty-five feet long, thus forming a square. This had the full height of the whole building. There were no rooms above it, or on the sides of it; but along the sides of the Vestibule and the Holy Place, were numerous apartments communicating with the Vestibule; and there were some, apparently, over the Holy Place. The Holy of Holies contained nothing, after the Babylonish Captivity; and it was never entered except by the High Priest, and by him only on the day of annual expiation. It was separated from the Holy Place, only by a veil, which, at the awful hour of darkness when our Saviour expired, was rent, without human agency, from top to bottom; indicating that the distinctions of ritual sanctity were now to be abolished. This fearful presage occurred at the very hour of evening sacrifice, when many Priests were ministering within the Temple; and that sanctuary was necessarily beheld by them, which, since it had been consecrated, no Jewish eye had yet seen but the High Priest's.—No wonder that we read in the sacred history, Acts vi. 7, 'A great company of the Priests became obedient to the faith'.

The stones of which the Temple was constructed, were of an immense size: according to Josephus, some of them were sixty-six feet long, nine broad, and seven high. These dimensions appear to us almost incredible; but some much larger in bulk, and nearly as long, were measured by Maundrell at Balbeck.

The proportions and form of the Temple would not suit the taste of modern times; but the effect of the whole must have been singularly magnificent. "To strangers, who approached the capital, says the Jewish historian, the Temple appeared, at some distance, like a huge mountain of snow, decorated with gold; for where it was not covered with plates of gold, it was exceedingly white and glistening." The appearance of the great front at sun-rising, when viewed from the Mount of Olives, and still more from the eastern side of the Inner Court, must have been radiant beyond all description. Indeed Josephus says, the effulgence was so strong and dazzling that the eye of the beholder could not bear it.—It was in the

Treasury, just opposite this vast surface of gold, and early in the morning, that Jesus, himself ‘the effulgence of the divine glory’, said to the assembled people, ‘I am the Light of the world.’—Here, and in various other cases, the knowledge of the circumstances adds to the *impressiveness* of his divine truths.

Such was the structure of which our Lord, when it was in full magnificence before him, foretold the utter ruin; and forty years afterwards, ‘before that generation passed away,’ his prophetic declarations were fully accomplished, notwithstanding the earnest endeavours of the conqueror to save the Temple, when Jerusalem was taken.

The same heavenly messenger that uttered this declaration, hath also declared, that the hour will come, when ‘all that are in the graves shall hear his voice and come forth; they that have done good unto the resurrection of life, and they that have done evil to the resurrection of condemnation.’

HEAVEN AND EARTH SHALL PASS AWAY; BUT HIS WORDS SHALL NOT PASS AWAY.



## *Notices of the Seasons and Weather in Palestine :*

*From Buhle's Economical Calendar, in Taylor's Edition of Calmet's Dictionary.*

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**JANUARY** is the second month of the winter, which is chiefly remarkable for showers. If there be snow, it is generally in the middle of the month, and seldom continues a day on the ground. All kinds of grain are sown this month ; and in the latter part of it, bean-fields have been observed in flower near Joppa. At that period, when the sky is clear, traveling is burdensome from the heat. In the Plain of Jericho, (which is near the scene of our Lord's baptism), cold is scarcely at all experienced.

**FEBRUARY** has frequent snows, especially at Jerusalem. It is no less rainy than January ; but the rain does not continue many days together. The later crops now appear above ground, and produce a delightful verdure : yet barley is sown even till the middle of the month. Many flowers blossom during it.

**MARCH** is the forerunner of spring, and in the southern parts the weather is for the most part warm ; yet rains sometimes occur, with thunder and hail. Towards the end of the month, the Jordan and smaller rivers are swollen by the thawing of the snows on the mountains. Barley is ripe this month near Jericho ; this region preceding Jerusalem a fortnight in its productions.—The fig-tree blossoms about the middle of the month, and frequently while the winter-fig is on the tree.

**APRIL** has frequent rains in the early part, which are called "the latter rains"; and after these none occur till summer. About the end of the month, the sky is generally fair and serene. In the region of south Jordan, the sun's heat is excessive ; and the small streams are dried up : but in other parts the spring is now delightful. During this and the following months, travelers pass the night under their tents without inconvenience.—After the rains cease, the corn rapidly comes to maturity. Wheat has been found yellow in the vicinity of Jericho early in this month : and there and at Acra it is commonly ripe before the end of it. Barley is generally cut during it.

**MAY** commences the summer season ; and, even in this month, the excessive heat renders the earth barren, and traveling in the day time scarcely endurable. This is the chief period of the wheat-harvest.

**JUNE** presents a sky always clear, and weather extremely hot : even in the night, silk-worms are left on the trees ; and the inhabitants sleep on the house-tops. As the month advances, the thermometer stands at from  $76^{\circ}$  to  $80^{\circ}$  in the morning, and from  $84^{\circ}$  to  $92^{\circ}$  in the afternoon.

**JULY** and **AUGUST** correspond with June, except that the heat is more intense. See pp. xci. xcix. &c. Till towards the end of this period, there is no dew.

**SEPTEMBER** continues like the preceding months ; the heat being nearly the same, and even much greater when the day is quite calm : but the nights are cold, and rains fall at the end, with much lightning in the night-time.—The chief vintage is at the end of August and the former part of September.

In **OCTOBER** the extreme heat is abated, and the nights are cold, with abundant dew. The air having been refreshed by the first short rains, the weather is delightful, but more variable after the second rains. These, called the "early" or "former rains" usually follow the September rains in about twenty or thirty days. They last three or four days ; not without intermission, but in frequent showers. This appears to be the chief period of wheat sowing ; barley is sown from this time till the end of January.

**NOVEMBER** nights are very cold, but the heat is still considerable in the day time. The mercury, as the month advances, gradually falls from  $60^{\circ}$  to  $50^{\circ}$ .

**DECEMBER** is the first winter month : from the 12th, onward to the 20th of January, is the coldest season at Aleppo. This appears to be rainy, though the number of rainy days does not exceed sixteen. The mercury usually stands at  $46^{\circ}$  ; but the cold is sometimes so piercing, even about Nazareth, as to be fatal to travelers.

## DISSERTATION IV.

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### ON THE SUCCESSION OF THE EVENTS RECORDED IN THE GOSPELS.

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#### SECT. I. *Basis of the following Chronological Arrangement.*

##### 1. *Fundamental Positions regarded by the Author as established.*

It has been shown in the First Dissertation—

I. That our Lord's Ministry included Two Passovers only : and

II. That the Miracle of the Five Thousand was wrought when the last Passover was approaching.

In the Second Dissertation, reasons are given for the position—

III. That in framing a chronological arrangement of the records of our Lord's Ministry, a general preference is due to St. Matthew's order of events where it differs from that of Mark and Luke.

The three foregoing positions are independent of each other ; but the following Arrangement is founded, essentially, upon the whole. There are two other principles of arrangement which are of great auxiliary service.

IV. The portion of St. Luke's Gospel which is contained in the tenth and following chapters, as far as the 11th verse of the seventeenth, is a Miscellaneous Collection of Discourses and other Occurrences, recorded without distinct reference to the order of time ; and we are at full liberty to arrange the separate Records of which that Gnomology is composed, in the position which best suits the chronological order, as it may be ascertained from the Gospels of the Apostles Matthew and John.—See Diss. II. Sect. iv. Also the Appendix to that Dissertation.

V. Portions which are connected by contiguity, in any one of the Gospels, should not be needlessly separated from each other.

## 2. *Mode of arranging the Occurrences between the Festivals.*

Since there is a distinct record of every national festival which occurred during our Lord's Ministry, and of the Feast of Dedication, all difficulty ceases respecting the dates to be assigned to the various portions of St. John's Gospel. The intervening occurrences we must, in general, arrange by the aid of St. Matthew's Gospel, which, in the later portion, closely agrees in arrangement with that of St. Mark.

The miracle of the Five Thousand is placed by Matthew and Mark immediately after the apprehensive inquiries of Herod; from which period, till our Lord finally left Galilee, they both represent him as principally in those parts of North Palestine where he would be out of the reach of that cruel and crafty prince. St. Luke, in like manner, places that miracle (ch. ix.) a short time before the Transfiguration and our Lord's final journey to Jerusalem. These facts, taken in connection with the definite statement of St. John, that the Passover was nigh when the miracle was wrought, requires us to place it some considerable time after the Feast of Dedication. And this is also required by the occurrences which are recorded by St. John as taking place after this festival.

St. Matthew gives no record of our Lord's going to Jerusalem when the Dedication was approaching; and there is nothing in St. John's record which would lead to the belief that Jesus was then attended by his Apostles. Now in the tenth chapter, St. Matthew records the Mission of the Apostles; and from St. Mark's very definite statement in ch. vi. 30, as well as from St. Luke's, which corresponds with it, there is good reason to believe that the absence of the Apostles in general continued till just before the Miracle of the Five Thousand. Some of the Apostles, as well as other disciples, had joined our Lord in the Peræa; (see John xi. 16); but the chief and complete gathering of the Apostles evidently took place in consequence of the intelligence respecting the Death of the Baptist.—Our Lord's visit to Jerusalem at the Dedication, and the subsequent occurrences, recorded in John x. 22—xi. 54, may reasonably be placed in the interval between the Mission and the general Return of the Apostles; and the occurrences which are recorded by St. Matthew in that interval, ch. xi—xiii., are naturally to be referred to it, with one exception, which will be separately considered.

There is one remarkable fact recorded by St. Luke alone, of which St. Matthew takes no notice—the Mission of the Seventy. For the reasons stated in the Second Dissertation, (see p. liii.), I do not hesitate in placing the Mission of the Seventy in the interval during which the Apostles were absent, and in referring their ministry to the Peræa.

How this explains the silence of Matthew respecting it, is sufficiently obvious. See Diss. II. Sect. i.

Supposing, then, that the Feast of Dedication occurred during the first interval in St. Matthew's history that preceded the Crucifixion—viz. after the Mission of the Apostles—we are necessarily carried back, from that event, to the commencement of our Lord's Public Preaching in Galilee after the Imprisonment of John, before a suitable position can be found for the Feast of Tabernacles, which, we know from St. John, our Lord attended. The Gospel of Matthew, from ch. iv. 12 to ch. xi. 1, is a closely-connected narrative, which presents no interval in which that festival can, with any probability, be placed: and, indeed, if a journey of our Lord to Jerusalem, at the time of that great national festival, attended as it was by events so remarkable, had occurred during that period of his Ministry which is the object of that narrative, it is scarcely conceivable that no notice whatever of it should have been taken by the Evangelist. Yet none is taken. I therefore place the Tabernacles before the time when Jesus began to make his public proclamation as the Messiah, 'Repent! for the kingdom of heaven is at hand.'

This position of the Tabernacles is still further required by the words of our Lord's kinsmen in John vii. 3, 4—'Now the Jews' feast of Tabernacles was at hand: his brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest: for there is no man that doeth any thing in secret, and he himself seeketh to be known openly: if thou do these things show thyself to the world.' I have already shown (p. xxxvii.) how inconsistent this fact is with the supposition, that the Tabernacles occurred *after* the miracle of the Five Thousand, and the subsequent occurrences in Galilee; and I now state that it is, in my judgment, alike inconsistent with the supposition, that they occurred after that astonishing series of miracles which were wrought after the Imprisonment of John, and which were attended with the utmost publicity. In Christ's first progress through Galilee, after that event, 'there followed him (Matt. iv. 25) great multitudes of people from Galilee and Decapolis and Jerusalem and Judea and the Country beyond the Jordan'; and there is no indication of any interval in this succession of mighty works, from the time of its commencement to the Mission of the Twelve.—I place, therefore, the Feast of Tabernacles *before* its commencement: and when it is considered that this great festival took place at the conclusion of the husbandman's autumnal labours; that it was at the commencement of a season, generally settled as to weather, and moderate as to temperature; and, further, that some of the ceremonies of the festival itself had a special reference to the Messiah, and that our Lord, by his discourses and miracles

during it, must have awakened the attention and raised the expectations of the tens and hundreds of thousands who had then come to Jerusalem from all parts of Palestine;—it must be admitted that this was a suitable period for our Lord to begin his Public Ministry in Galilee, and that these circumstances well accord with the fact that, as soon as he began, great multitudes at once flocked around him.

The first three Evangelists supply us with information respecting the commencement of our Lord's Ministry, in their records of his Baptism, and his subsequent abode in the Desert. From his return to the Baptist, till after the Pentecost, we have a full and distinct record in the Gospel of John. On the interval of comparative retirement between that festival and the Feast of Tabernacles, observations will be offered to the reader in the Outline View which constitutes the second portion of this Dissertation.

SECT. II. *Consideration of the Objection to this Chronological Arrangement, arising from the position of the Walk through the Corn-fields in St. Matthew's Gospel.*

The record of the Walk through the Corn-fields, in St. Matthew's Gospel, ch. xii. 1—18, is found after the Mission of the Twelve, and before the miracle of the Five Thousand. Various changes might be admitted in the details of my Arrangement, without affecting its leading outlines; but if it could be established that the Apostle placed that record where it now stands in his Gospel, to decide the chronological order of the occurrences which he has himself related, then must some great and essential change take place in those leading outlines: for, since the wheat is reaped in Palestine soon after the Pentecost, most, if not all, of the events preceding the occurrence referred to, must then have taken place before that festival. This is the only essential objection I am acquainted with, against my view of the succession of events in our Lord's Ministry. It would be entirely obviated, if the occurrence could have taken place shortly before the Miracle of the Five Thousand; but, as far as I can judge, this supposition is inadmissible.\* To give it the greatest advantage, we may place the

\* It was first suggested, but with some hesitation, by my respected friend the Rev. Dr. Palfrey, now Professor of Biblical Literature in Harvard University, near Boston, in the Preface to his Harmony founded upon my arrangement. After considering it carefully, with all willingness to give due force to the reasons for it, I felt unable to receive it, and did not refer to it in my first Edition. Since that time, another critical friend, who has been closely examining my Harmony, has led me to review the supposition; but the evidence for it seems to me insufficient. I must therefore leave the difficulty to the influence it ought to possess. It has been almost entirely removed from my

Crucifixion in the year 29, as several of the ancients placed it, and the Passover of that year on the 17th of April, instead of the 18th of March, as is done in the chronology of this Arrangement, and as Dr. Priestley places it, who adopts it as the epoch of the Crucifixion. This would allow us to place the Walk through the Corn-fields so late as the early part of March: but I can find no adequate reason to believe that even *barley* would then have been sufficiently ripe in Galilee for the disciples to get the grain from the ears by rubbing,—to say nothing of the spike of that grain. If the natural history of Palestine would allow such a position to the occurrence, we might, perhaps, adopt it, notwithstanding the SECOND-FIRST, δευτεροπρωτω, in Luke vi. 1; appealing, in this case, to the omission of the word in several valuable ancient testimonies, and to the uncertainty resting on its import. The genuineness of the word, however, which no one could think of introducing, and which transcribers and translators might omit because unusual and not understood by them, seems next to certain. St. Luke would not have employed it, if it had not had a definite meaning, and if he had not deemed it of chronological importance. And I can discern no legitimate interpretation of it, which will not place the occurrence after the Passover, if not after the Pentecost. See Harm. p. 37, note †.

There is no case, I think, where it is more clear and certain that each of the first three Evangelists possessed a document common to all of them: the facts must have been retraced by some eye-witness, and have been recorded by him or some other disciple, as specimens of the unreasonable captiousness of the Pharisees. But there is this remarkable circumstance in addition. In the Greek translation of St. Matthew's Gospel, the two facts are so closely connected, ch. xii. 6, that I do not know how any one could conjecture that they did not occur on the same sabbath. In St. Mark's Gospel there is nothing, ch. iii. 1, which requires such connection. In St. Luke's, ch. vi. 6, it is expressly stated that the miracle was wrought 'on ANOTHER sabbath'; and (ver. 1) that the occurrences in the Corn-fields took place 'on the SECOND-FIRST sabbath.' It of course follows, that what *appears* at first sight, *judging from Matthen's Gospel alone*, to be the chronological connection, *cannot be the real one*. I believe it exists merely because it existed in the document from which he here derived his narration; and this solely from the connection of *subject*.\*

own mind by the renewed examination of the records in the first three Gospels of that portion of the history, the result of which is given in App. A. of the foregoing Dissertation. See the observations respecting Division C, in pp. lxvi—lxviii.

\* The connection of subject and thought is so close that, even in a chronological arrangement like the present, it is doubtful whether the record respecting the Corn-fields



But further, though St. Matthew, from the natural tendencies of an accurate eye-witness, strengthened, in his case, by the habits of method which his employments must have required, may reasonably be regarded as having adhered to the order of time in recording the occurrences at which he was present, these causes would not have equal influence in relation to those at which he was not present. Now the fact is recorded in the portion of his Gospel which belongs to the absence of the Twelve on their mission. This portion, more than any other part of his Gospel, might, therefore, have been expected to be of a miscellaneous nature;—the Apostle's main objects, however, being steadily kept in view, viz. *to record the instructions of Christ and the proofs of his authority, and, to show the character of that malignant opposition, the effects of which were now about to bring the predicted ruin on his unhappy country.* These objects, it is almost needless to say, are distinctly observable in this portion of the Gospel.

It would have removed the present difficulty, if St. Matthew had, like St. Luke, assigned the date to the Walk through the Corn-fields; but then we should have had another difficulty, in my judgment much greater than the present,—viz. the inconsistency of this with the general system of his Gospel: since, till the last Passover, his Gospel does not give one date from which it could be known in what year, or at what period of the year, any event occurred that he has recorded. For the solemnly awakening purpose of his Gospel, it was of no consequence,—writing as he did thirty years after the transactions which he records, and when he saw the days of calamity approaching,—whether an event occurred after the Pentecost, or before the succeeding Passover. It would be of no consequence to *us*, if we had only *his* Gospel.

If the considerations which I have now advanced, do not satisfy the reader's mind as they do my own, then I have to refer him to those difficulties which attend the supposition that the record respecting the Corn-fields is really placed in St. Matthew's Gospel in its chronological position.

First—If, to escape this difficulty, we are disposed to adopt even the Tripaschal system, may I not justly say, after the statements made in the fifth Section of the First Dissertation, (see especially pp. xxxv—xxxviii.), that we must involve ourselves in difficulties incomparably greater?

(p. 37) might not have been best placed immediately before that of the Cure (p. 116); just as the first two Evangelists have placed the Anointing at Bethany, just before the treacherous offer of Judas (p. 232), when in point of time, it should be placed, as St. John places it (p. 198), on the day our Lord arrived at Bethany. Every reader of St. Matthew's Gospel, who attends to such subjects, must perceive that his mode of composition is not only succinct but methodical; but method may respect *place*, or *subject*, as well as time.



Secondly—If we abide by the Bipaschal system, and at the same time admit, what I think I have established, that the miracle of the Five Thousand occurred not long before the Crucifixion, then we have to suppose that the transactions in the twelfth chapter of Matthew, and all those preceding, occurred before the wheat-harvest, which ended before June, while those in the fourteenth and following chapters occurred in the spring of the following year; and that St. Matthew's record of the intervening period is confined to the thirteenth chapter: though, in that long interval, must have occurred the Feast of Tabernacles, with the remarkable circumstances connected with it, together with those at and following the Feast of Dedication, including the Resurrection of Lazarus,—all recorded by St. John, and none by St. Matthew. Other difficulties might be stated, but these appear conclusive.

Thirdly—If, while we retain the Bipaschal system, we adopt Dr. Priestley's view of the succession of events, then we involve ourselves in the following difficulties.\* (1) We must give up every ancient testimony respecting the text in John vi. 4. (2) We must place the sixth chapter before even the fifth. (3) We must suppose that though all the great events at or near the Pentecost, Tabernacles, and Dedication, (which are recorded by John in the fifth chapter, and in the seventh chapter and the four following), occurred during the period which St. Matthew narrates; yet that this Apostle, who then must have accompanied his Lord to the Pentecost and the Tabernacles at least, not only omits all mention of them, but does not give any direct intimation, or other means of knowing, that our Lord attended them. And the same respecting the Gospels of Mark and Luke. (4) Though, on this supposition, the great series of miracles and instructions in Galilee, which preceded the Transfiguration, took place before the Feast of Tabernacles, yet, during the last six or seven months of our Lord's Ministry, no effort was made to continue the influence of them; since, on this arrangement of events, our Lord finally left Galilee before

\* Dr. Priestley transposes the sixth chapter of John, so as to stand before the fifth; and places the Public Preaching of Christ in Galilee, so far as to include his Discourse after the Miracle of the Five Thousand, between the First Passover and the succeeding Pentecost. He also considers our Lord's *Final Departure from Galilee after his Transfiguration*, as taking place *before the Feast of Tabernacles*.—These statements will give the reader a sufficient general idea of his arrangement.

On this subject I decidedly differ from one whose memory I venerate, and whose services to the cause of Christianity in general, as well as to that form of it which I deem the truth as it is in Jesus, were incalculably great. That the reader may know that this difference neither lessens my general appreciation of his character and talents, nor arises from a low estimate of his ability for scriptural research, I refer him to the sixth chapter of my Reply to Archbishop Magee.

the Feast of Tabernacles. (5) From the Gospels of Matthew and Mark, it appears that, from the time when Herod returned to Galilee after the death of the Baptist, and sought to see Jesus, our Lord was continually in the more remote parts of Galilee, or in Philip's dominions, till near the last Passover: but, on Dr. Priestley's arrangement, we must admit that Herod's inquiry was made ten months before the Passover, and yet that our Lord was afterwards openly at the Feast of Tabernacles, and that for a long period he sojourned, tranquilly and publicly, in the southern part of Herod's dominion, between his two courts, which were at Tiberias and Machærus. (6) Notwithstanding the characteristics of the Discourse in the Synagogue at Capernaum (p. xxxviii.), we are required to place it ten months before the Crucifixion. (7) Notwithstanding the remarkable expressions of St. Luke (p. lii.), in relation to the Transfiguration and our Lord's leaving Galilee for his departure from the world, we are required to place those events before the Feast of Tabernacles, when half of his Ministry still remained: indeed Dr. Priestley places it in the middle of July, and the Crucifixion on the 18th of the March following. (8) After the grand series of miracles, beginning with the commencement of our Lord's Public Preaching in Galilee, and ending with his final departure from that country, during which, multitudes from Jerusalem and Judæa attended him, and Scribes went down from Jerusalem to observe him, we have to suppose that the kinsmen of Christ could speak of his doing things in secret—though it was in the most populous part of Palestine, and only from sixty to a hundred miles from Jerusalem. (9) This series of miracles, including even the Transfiguration, having occurred within four months after the First Passover, the remaining eight months before our Lord went up to Jerusalem to his Crucifixion, are left without the record of any signal and striking miracles, excepting those single ones, the Cure of the Blind Man after the Tabernacles, and the Resurrection of Lazarus after the Feast of Dedication. Even while I followed Dr. Priestley's arrangement, this appeared to me a very serious objection to it.

The supposition which I make is, that St. Matthew possessed a written record containing the narrations of two transactions at neither of which he was present;—the second narration respecting an important occurrence which led on to others alike important; the first, a brief one, probably connected with the succeeding one by locality and by the personal knowledge of the first recorder, at any rate *connected by the subject*;—and that the Evangelist placed the two narratives together, as he found them, in that part of his Gospel where the train of history required the principal one to be placed. See Diss. II. App. A.

This supposition appears to me to be attended with incalculably less difficulty than any one of the foregoing, and the difficulty, even in itself considered, to weigh very little against my Arrangement, still less in opposition to the many phenomena by which this is supported.

### SECT. III. *Outline View of our Lord's Ministry.*

Commencing this all-important period with the Preaching of his Fore-runner, we may divide the Gospel Records into Ten Parts.

I. The Preaching of John the Baptist; and the beginning of the Ministry of Christ, to his First Miracle.

II. From the First Passover, inclusively, to the approach of the Feast of Tabernacles.

III. Transactions connected with the Feast of Tabernacles.

IV. Christ's Public Preaching in Galilee—in the interval between the Feast of Tabernacles and that of Dedication—until the Mission of the Twelve.

V. Transactions of Christ after sending forth the Apostles, shortly before the Feast of Dedication, till all of them had collected to him after the Death of the Baptist.

VI. From the Return of the Twelve—following the Death of John the Baptist, and succeeded by the Miracle of the Five Thousand—to our Lord's Departure from Galilee.

VII. Our Lord's Final Journey from Galilee, through the Peræa, to his Arrival at Bethany, shortly before the Passover.

VIII. From our Lord's Arrival at Bethany, till the Day on which he ate the Passover.

IX. The Last Day of the Saviour's Mortal Life.

X. From the Burial of our Lord in the Tomb of Joseph, to his Ascension into Heaven.

#### PART I. *The Preaching of John the Baptist; and the Ministry of Christ, to his First Miracle.*

John, the son of Zachariah, born at Hebron, while he was dwelling in seclusion in some part of the Desert of Judæa, received a commission from the Most High to prepare the way for the coming of the Messiah. St. Luke expressly states that this was in the fifteenth year of Tiberius Cæsar, which, reckoning from the death of Augustus, began on the 19th of August, A. D. 29.\* We may reasonably place the commencement of the Baptist's

\* See Appendix to this Dissertation.

Preaching just before the Feast of Tabernacles in that year; and it is probable that he first baptized near the Ford of the Jordan above Jericho, where the great bulk of the people of Galilee, and of the regions east of the Jordan, would pass and repass the river at that period. While John was on the west of the Jordan, he was within the jurisdiction of the Sanhedrim: when on the east, near Bethabara, he was in Herod's. The Tetrarch held his southern court at the fortress *Machærus*, north of the Arnon, and near the Dead Sea; and there, as Josephus relates, he imprisoned John: this was, probably, before the Tabernacles in the ensuing year, A. D. 29. Near the end of the following February, A. D. 30, the Baptist was beheaded by Herod, at the request of the daughter of Herodias.

After John had been engaged in his ministry about four months, early in A. D. 29, when the winter of Palestine was over, and the people were again resorting to his baptism, Jesus came to him from Nazareth, being then about thirty years of age; and while he was praying, after having been baptized, he was 'anointed with the holy spirit and with power', in the presence of the people, and the voice of God proclaimed him to be 'his beloved Son, in whom he was well pleased.'

Immediately after his baptism, having now been specially sanctified as the Messiah—the *Anointed*—Jesus went by divine direction into the more retired part of the Desert (p. cx.), where he spent forty days. During this period, or at the close of it, our Lord experienced those trials of his faith and dutiful wisdom, which contributed to prepare him for the right employment of those high powers which were given him 'beyond measure'; and, as the Mediator of the Old Covenant was 'with the Lord', Exod. xxxiv. 28, during the same length of time, so we may believe that the Mediator of the New Covenant, on entering on his all-important work, was at this period with his Heavenly Father, receiving special communications as to the extent and the execution of it.

When this period had expired, Jesus returned to the Baptist. The day before he came to him, a deputation had applied to John, to ascertain the extent of his commission. John declared that he only baptized to prepare the way for a person of much greater dignity than himself; and he subsequently bore distinct testimony to the divine appointment of Jesus as that person. In consequence of these declarations, several of his disciples followed Jesus; and they were among those who were afterwards selected as Apostles. Soon after these occurrences, our Lord went to *Cana*, the residence of Nathanael, and there wrought his First Miracle; after which he went to Capernaum, with his mother and brethren, and his disciples; and it does not appear that he ever again resided at Nazareth.

PART II. *From the First Passover, inclusively, to the Approach of the Feast of Tabernacles.*

Soon after the miracle at Cana, our Lord went up to *Jerusalem* to attend the PASSOVER, and he there manifested his divine authority, by driving out the traders from the Temple, and by miracles which are not specified. Led by these circumstances, Nicodemus came to him by night, and had a conference with him, which seems to have produced no immediate effect on the Jewish Ruler. He then went into the *country of Judæa*, near the Jordan, where he remained, for some time, with those who had become his disciples; admitting others by baptism into the profession of belief in him.

John was at this time baptizing at *Ænon*; and a dispute between his disciples and one of the Jews, led to his last-recorded testimony to the divine mission of Jesus. From this period we hear nothing more of the Baptist, till the announcement of his having been cast into prison owing to his remonstrances with the Tetrarch of Galilee respecting his marriage with Herodias. It appears probable, that after John had learnt that Jesus had, by publicly baptizing, fully opened his commission, and that the people were now resorting to him, he himself ceased from the public exercise of his ministry. Thus much is clear, that except at his baptism, and on his return from the Desert, our Lord never saw the Baptist; and it is obvious that he had no direct communication with him, except when John, from the prison in Machærus, sent the message to him, being then in Galilee.

It was of great importance, for the influence of John's testimony to Jesus, that they should have no communication with each other; that, though directed to the same object, their course should be quite independent; and it was this, probably, which obliged our Lord to go through *Samaria* in his way to Galilee, when he left Judæa in consequence of the jealousy of the Pharisees. If he had gone the usual route, he would have passed near the place where John was then baptizing. On his way to Galilee, he had the memorable conversation with the Samaritan woman; and he remained at *Sychar* for two days. He then proceeded to *Cana*; and soon after his arrival there, on the application of one of Herod's household, he healed his son who was then lying sick at Capernaum, above twenty miles from the place.

Soon afterwards, he went again to *Jerusalem*, at the PENTECOST: and there, after healing the infirm man at the Pool of Bethesda, he delivered a solemn address to the Jews, probably before the Sanhedrim, distinctly avowing his having been appointed by God to raise the dead and

to judge all mankind, and appealing to the testimony expressly given by the Father himself, to the truth of his claims.

It is probable that our Lord returned immediately to *Galilee*, and remained there till near the Feast of Tabernacles, preaching in the synagogues, and employing those opportunities which the providence of God presented, for manifesting his divine authority,—thus preparing for that public and extensive announcement of the kingdom of heaven, which he began after the imprisonment of his forerunner. On the *first sabbath after the Pentecost*, the *second* great festival, occurred that transaction, the Walk through the Corn-fields, in which, as in a variety of other occasions, was displayed the petty malignity of the enemies of Christ, as well as his own wisdom and enlarged views of moral obligation.

Some time after this occurrence, he appears to have gone to *Nazareth*, where, on his unfolding, from the prophecy of Isaiah, the nature and extent of his commission, the malignant jealousy of some of the people in the synagogue was roused to attempt his destruction; but he miraculously rescued himself from their rage, and again went to *Capernaum*, where, henceforwards, he appears to have stately resided.

The circumstances thus recorded may be regarded as giving a specimen of our Lord's mode of preaching in this part of his Ministry: it was calculated to direct the attention of the people to him, without leading to their crowding around him, and continually attending him, as they did after the Tabernacles, but for which this was not a fit period. We know that the Imprisonment of John, which indicated that his service was ended, was regarded by our Lord as the time when his Public Preaching in Galilee was to begin; and as the comparison of St. Matthew's Gospel with St. John's leads to the conclusion that this was after the Tabernacles, (see p. cxxxi.), we conclude, without any opposing consideration, that the former event took place shortly before it.\* This postponement of our Lord's most public manifestation of his high powers, might have been otherwise required by the completing of the harvest at the commencement of the period, by the labours of the vintage at the close, and by the intense heat of the weather in the middle. During June, July, and

\* It has been inferred from the account of Josephus, Ant. xviii. 5, that John was imprisoned about the time of the Feast of Tabernacles. The ground is this. Herod was about to go to Rome, and Herodias agreed to come to him on his return. The journey appears to have been an expeditious one, for which we may allow six months. We may gather from Acts xxvii. 9, that after the Fast, which preceded the Feast of Tabernacles some days, sailing was deemed dangerous. It may therefore be reasonably inferred, that the return of Herod, which would speedily be followed by the remonstrances and the imprisonment of John, took place before the Tabernacles.



August, (see pp. xci. xcix. and cxxviii.) it would have been most unsuitable to have drawn the people together as he did after the Tabernacles; and from the considerations stated in p. cxxxi., it is clear that no time could have been more suited than this last, for his Public Preaching in Galilee.

PART III. *Transactions connected with the Feast of Tabernacles.*

This part of our Lord's Ministry is recorded exclusively by the Apostle John; and his account of it forms a remarkable portion of his Gospel. The vivid and indeed graphic narration which the Evangelist has given of the leading occurrences at the Tabernacles, indicates the pen of an eye-witness, and gives us a strong impression of the importance of them in the history of our Lord's conduct towards the Jews.\*

When the FEAST OF TABERNACLES was approaching, the brethren (or kinsmen) of Christ, οἱ ἀδελφοὶ αὐτοῦ, who had not yet become convinced of his claims, urged him to go into Judæa, and show himself publicly to the world. This, however, our Lord may have thought likely, in the circumstances of the case, to lead to tumult, and perhaps afford a reasonable pretext for the charge of sedition against the Roman government; and he expressed his purpose of not, then at least, going up to the festival.† When, however, the crowds had disappeared, and he saw that the roads were become solitary, and that there ceased to be any fear of interrupting the progress of his doctrine, by exciting the worldly expectations of a misguided populace, or of involving them in evil and in guilt, he determined

\* In the Harmony, p. 153, I have connected ch. vii. 1, with ch. vi. This Newcome and others also do. It rather best suits the view given in the First Dissertation (p. xxxiv.) respecting that insulated portion of the Gospel; but it is not necessary even on that hypothesis.

† The common translation of John vii. 8, is "I go not up yet (οὐπω) to this feast;" but the most ancient reading was οὐκ, not—"I go not up." The addition of yet is made by Archbishop Newcome; and not yet is the force of the Syriac translation. The present reading probably arose from the desire of some early transcriber to obviate Porphyry's charge of inconstancy.—If, as Kuinoel states, οὐκ be often employed for οὐπω, there was no necessity for the change; and there would be no further difficulty than the choice made of it by St. John: but all the instances which Schleusner gives, refer to past time, not, as here, to the future; and I do not see how the words of Christ, as represented by John, could be understood by his brethren as referring only to the ordinary time of going.—I have myself no difficulty in believing that our Lord, for the reason mentioned above, did not at first deem it wise to go up to the festival; but that afterwards, the finger of Providence directing him, if not some special intimation of his Heavenly Father's will, he went up. He may, too, have heard that John had been cast into prison; and hence perceived that the time was come for his own most public service. At any rate I am sure that 'in him was no guile'; and that he was ever guided by wisdom, duty, and love.



again to try if he could save the Jews from impending ruin. He went up with secrecy; and about the middle of the festival he entered the Temple, and taught publicly. The Rulers sent officers to seize him; but they were confounded by the authority with which he taught, and returned with their commission unperformed. He still continued his public discourses; but his declarations excited the rage of the Jews; and they endeavoured to take away his life. He escaped, however, from them; and, as he went away from the Temple, he gave sight to a man who had been born blind—a miracle which was investigated, with the utmost strictness, by our Lord's bitter enemies.\* After this, he delivered his discourse respecting the Good Shepherd, which concludes St. John's account of the transactions at the Feast of Tabernacles.

Having thus been openly rejected by the Jews, at three successive national festivals, and knowing that the ministry of his Forerunner was finally closed, our Lord returned to Galilee to proclaim the near approach of the Messiah's kingdom; to commence that series of wonderful miracles, and public teaching, which we denominate his Public Preaching in Galilee; and to make the necessary preparation for carrying on the great work for which he came, when his own Ministry on earth should be closed.

**PART IV.** *Christ's Public Preaching in Galilee—in the interval between the Feast of Tabernacles and that of Dedication—until the Mission of the Twelve.*

Immediately on returning to Galilee, our Lord called Peter, Andrew, James, and John, to be constant attendants on his Ministry. On the ensuing Sabbath, he cured a demoniac in the synagogue at Capernaum, healed the mother of Peter's wife, and wrought many other miracles. The next day, after retiring to a solitary spot to hold communion with God, he commenced his **FIRST PROGRESS through Galilee**,—a very populous district, but not larger than Worcestershire. (See p. lxxix.) During this Progress, the miracles of our Lord were peculiarly numerous and striking; and the immediate effect was to draw round him a large concourse of those who were eagerly expecting the approach of the Messiah. The absence of Herod, and the other favourable circumstances which have been already stated, (p. cxxxi.), must all have contributed to promote the publicity of this Progress; but our Lord's inestimable Discourse at the close of it, could not but disappoint those who followed him from merely worldly motives; and must somewhat embarrass even those of the better disposed, whose

\* In John ix. 2, the expression 'his disciples' occurs. This may denote some of those who had already been recognized as such—John and Andrew, Peter, Philip, and Nathanael: it by no means requires us to suppose that the Twelve had yet been chosen.

notions of the Messiah's kingdom were founded on a literal interpretation of the splendid predictions of their ancient prophets. The hill on which this Discourse was delivered, was assuredly near Capernaum. On descending from it, our Lord healed a leper: and, on entering into Capernaum, he cured the Centurion's servant.

If, as is probable, the true reading in Luke vii. 11, is *ἐν τῇ ἐξῆς* (sc. *ἡμέρῃ*), then our Lord went *the next day* to *Nain*, a town in the southern part of Galilee, about twenty-five miles from Capernaum. If Luke wrote *ἐν τῇ ἐξῆς*, *in order, in the course of events*, still, as there is no improbability in the present situation of the fact, our subsidiary principle (p. cxxix.) would lead us to arrange it here. St. Mark informs us, ch. i. 45, that, after the cure of the leper, our Lord was for some time absent from Capernaum, in the more retired parts of the country: St. Matthew is altogether silent on the subject. A few days after, in the evening, he crossed the southern part of the Lake. It was at this time that he stilled the storm; and, on landing in the region of Gadara, he healed the demoniacs, and caused their phrensy to take possession of the herd of swine. On his return to Capernaum, he found many of the Pharisees and Doctors of the Law assembled from various parts of Palestine; and in their presence he healed a paralytic, who was let down from the roof into the court near the spot where he was sitting. When he left the place, he called Matthew, then sitting at the receipt of custom, to attend upon his Ministry. Shortly after this, our Lord dined at Matthew's house, with many Publicans and others, where he conversed with some of the Pharisees, and with John's disciples. While there, Jairus solicited his aid in behalf of his daughter; and on the way to his abode, a poor woman was healed of her infirmity on touching his garment. After raising the daughter of Jairus, he returned, as it appears, to Matthew's house, where he restored sight to two blind men; and, immediately after, healed a dumb demoniac.

Supposing the Feast of Tabernacles to have begun a little before the middle of September, the events already summarily related may have occurred before the close of October. About that time, probably, our Lord began a SECOND PROGRESS *through Galilee*; at the commencement of which he appears to have chosen the Twelve, several of whom, we know, were his earliest Disciples; and all of whom must have had suitable opportunity of becoming well acquainted with him and with his doctrine. About a month afterwards, he specially instructed them, and then sent them out on their Mission, from near Capernaum.

**PART V.** *Transactions of Christ after sending forth the Apostles, shortly before the Feast of Dedication, till all of them had collected to him after the Death of the Baptist.*

The First Passover appears to have occurred just before the vernal equinox, which makes the Feast of Dedication come very early. Upon the calculation on which the Calendar in the Appendix to this Dissertation is founded, the last day of the festival was, this year, on the 27th of November. Our Lord obviously made no stay in Jerusalem; and as there was no religious obligation to attend this festival, we may presume that neither the Apostles nor other distant Disciples, attended it; and that our Lord himself remained in Galilee as long as he could, consistently with the purpose of being at Jerusalem during it. From Nain, which was the most southerly of the towns of Galilee spoken of in the Gospels, to Jerusalem, going through Samaria, was a journey of nearly three days; and we may suppose our Lord to have crossed the Plain of Esdraelon, without any of his regular attendants, on the 23d of the month.

In this part of our Lord's Ministry, we are left much to conjecture; and yet, allowing the general correctness of our arrangement, there can be little hesitation respecting the real course of events during the absence of the Twelve. After sending them forth, we learn from St. Matthew (ch. xi. 1) that our Lord departed to teach in their cities. Soon after the mission of the Apostles, two of the Disciples of the Baptist came to him, from their Master, to inquire whether he were the promised Messiah, or only another forerunner: and immediately after St. Luke's record of this circumstance, we find his account of our Lord's visit to Simon the Pharisee, with the interesting occurrence at his house. Comparing the situation of our Lord's reproof to the unbelieving cities in St. Luke's Gospel, where it follows the Mission of the Seventy, with its place in Matthew's, where it follows the message of the Baptist—and perceiving nothing inconsistent with the probable order of events—I consider the Mission of the Seventy as following the Message of the Baptist, and occurring before the upbraiding of the cities: its direction and purpose have been stated in the Second Dissertation, p. liii. According to the fifth principle in p. cxxix., I suppose that it was soon afterwards, that our Lord, on being accosted by the Jewish Doctor, delivered the parable of the Good Samaritan; and that he visited Martha and Mary. Lazarus and his sisters resided at Bethany, on the eastern side of the Mount of Olives; and I presume that this visit to *Bethany* preceded our Lord's short visit at *Jerusalem* during the FEAST OF DEDICATION. Again the Jews sought to kill him; but he immediately withdrew from their jurisdiction, and went into the *Peræa*, residing

principally at *Bethabara* (p. cx.) i. e. *Bethany beyond the Jordan*. In that region he appears to have spent the whole of December, and the greater part of January; and during his abode there, he probably delivered several of those Discourses and Parables which are recorded by St. Luke in his Gnomology, and by him alone. While there, too, the Seventy appear to have rejoined him, after having executed their ministry in different parts of the country east of the Jordan. From the record respecting the Resurrection of Lazarus, I conclude that some also of the Apostles rejoined him while in the *Peræa*.

At the close of the January preceding the Crucifixion, our Lord, knowing that Lazarus was dead, set out again for *Bethany*, near Jerusalem; and after having restored his friend to life, he retired, with those of his Disciples who had attended him, to *Ephraim*, in Samaria, out of the jurisdiction of the Jews.

While our Lord was residing at Ephraim, it is probable the Baptist was beheaded; and to the knowledge of it I attribute our Lord's return to Galilee, to terminate his labours there. On the first sabbath after his return, he cured the man with the Withered Hand; see Harm. p. 116. This miracle, which was probably wrought near *Capernaum*, excited the persecuting spirit of the Pharisees, who now sought, even in Galilee, to take away his life; and it may not unreasonably be supposed, that this was in part owing to the known determination of the Sanhedrim to put him to death. He then went out to the shores of the Lake, accompanied and followed by great numbers of those who needed and received his benevolent aid. At this time he delivered several Discourses, which were occasioned by the hostility of the Pharisees, and the interference of his own Relations. He then dined at the house of a Pharisee, and uttered some solemn reproofs and warnings, against the Scribes and Pharisees. The same day he delivered a remarkable series of Parables, beginning with that of the Sower. Near the end of February, he went into the interior of Galilee, and on the sabbath-day visited *Nazareth*. Thence he went into the surrounding villages; and perhaps then delivered the discourses which are recorded in the twelfth chapter of Luke; and on the following sabbath cured the infirm woman in the synagogue. By this time the death of the Baptist must have been generally known; and, not improbably, it was the immediate cause of the return of those Apostles who had not yet rejoined our Lord.

PART VI. *From the Return of the Twelve—following the Death of John the Baptist, and succeeded by the Miracle of the Five Thousand—to our Lord's Departure from Galilee.*

Herod returned to Galilee soon after he had beheaded John at Machærus.

Hearing of Jesus, (as it appears for the first time), he was very desirous to see him; but our Lord knew the crafty cruelty of his disposition; and, from this period, he spent most of his time, till his Final Journey to Jerusalem, either in the dominions of Philip, east of the Jordan, or in Galilee Superior, at a distance from Herod's court at Tiberias, and whence he could easily go beyond his jurisdiction.

On the return of the Apostles, the multitudes beginning to crowd around him, our Lord went, by water, to a desert near *Bethsaida in Philip's dominions*. There he wrought the signal miracle, which showed that he had such power at his command as would have enabled him to attain any of the objects of human ambition, and which excited in the minds of the people, the purpose of forcibly making him a king. In the succeeding night he followed his Disciples as they were crossing the Lake, by walking on the sea; and the next day delivered, in the synagogue at *Capernaum*, that remarkable Discourse which proved, to many, too hard a test of faithfulness. This is recorded by St. John alone; but Matthew and Mark have recorded another Discourse, (which may have been delivered on the same or on the subsequent day), addressed to some Scribes and Pharisees from Jerusalem, to the people, and to his disciples, concerning eating with unwashen hands. While he was on the north-western coast of the Lake, he healed many sick persons who dwelt in the Land of Gennesaret.

It appears that after remaining a short time only in that district, where he was but a few miles from Tiberias, he went into the *region of Tyre and Sidon*, and there healed the daughter of the Syrophœnician woman. He then came to the eastern shore of the Lake, passing through the *Decapolis*, in which region he cured the deaf and dumb man and wrought many other miracles, and also miraculously fed the Four Thousand. It appears not improbable that this was near the place where he had wrought the preceding miracle of the same kind. See p. cv. From the neighbourhood of Julias, or Bethsaida east of the Jordan, we may suppose that Jesus and the Apostles went by water to *Dalmanutha*, (which must have been somewhere on the eastern side of the Lake), where some Pharisees came forth to dispute with him;\* and he then crossed the Lake to *Magdala*, and

\* It is not perhaps unreasonable to suppose, that he would have remained longer on that side the Lake, but for the intrusion of the Pharisees; and that now seeking for privacy and security, he only went across to the residence of friends, to avoid his enemies, though he could not of course have remained so near Tiberias. Indeed he appears to have immediately gone from Magdala and Bethsaida to the north of Palestine.—The records of Matthew and Mark are here attended with a geographical difficulty, respecting which some observations will be found in the note on Part V. Sect. vii. p. 159.

warned the Disciples against the doctrine of the Pharisees. From this place, where Mary may have still commonly resided, he went on to *Bethsaida*, the native place of several of his Apostles; and there gave sight to a blind man.

Without, as it appears, making any stay in the region west of the Lake, our Lord now set out towards *Cæsarea*, in Philip's dominions in the very north of Palestine. In the way to that city, (which we have no reason to think that he entered), Peter, for himself and for the other Apostles, expressly avowed, for the first time, the conviction that Jesus was 'the Messiah, the Son of the living God;' but our Lord immediately, and thenceforwards repeatedly, acquainted his Apostles with his approaching sufferings, and stated the necessity of their undergoing sufferings for his sake. About six days afterwards, while still in the north of Palestine, the glorious scene of the Transfiguration occurred, in the presence of Peter, John, and James. The next day, on returning to the rest of the Apostles, our Lord healed the epileptic child. He then traveled southwards through Galilee; and on arriving at *Capernaum*, application was made to him for the half-shekel annually paid by every adult Jew for the service of the Temple. This contribution was collected in the last month of the Jewish year, preparatory to the Passover; and this fact, which decides the time of our Lord's leaving Galilee, perfectly accords with the date assigned by John to the Miracle of the Five Thousand. After delivering to the Apostles some important admonitions on the duty of humility, of mutual aid in spiritual improvement, and of a forgiving disposition, Jesus left Capernaum, and set out on his Final Journey towards Jerusalem.

PART VII. *Our Lord's Final Journey from Galilee, through the Peræa, to his Arrival at Bethany shortly before the Passover.*

From Capernaum our Lord went southwards, probably passing through Magdala, Bethsaida, Cana, and Nain, (leaving Tiberias on the east), with the intention of going through Samaria, rather than through the territory of Herod on the east of the Jordan. While he was crossing, we may suppose, the Plain of Esdraelon, he sent messengers forward to prepare for his coming. The first town in Samaria was Ginæa, and, not improbably, it was here that he purposed to pass the second night after his leaving Capernaum;—having spent the first, we may suppose, at Cana. Some preparation was necessary, for he was attended by his Apostles at least; and, from Mark xv. 40, we may conclude that, as he came along, he was also joined by Mary of Magdala, and Salome of Bethsaida, (the Mother of James and John), as well as by Mary his own Mother, and Mary the Mother of James and Joses, and 'many other women.' Having been



refused a reception at the Samaritan village, he went eastwards along the Plain towards Scythopolis, thus passing through *the confines of Samaria and Galilee*; \* and as he was in this part of his journey, he healed the Ten Lepers, of whom one only, a Samaritan, returned to give thanks to his benefactor, and to glorify God. Our Lord then entered the *Peræa*, crossing the Jordan, either at the bridge above Scythopolis, or at the ford below it; and then passed through the *Peræa*, along the Plain of the Jordan, teaching as he proceeded. In this course he may have occupied two days: and besides the Discourses recorded by Matthew and Mark, respecting divorces, we may place here the Discourses and Parables which St. Luke has recorded after the Miracle of the Ten Lepers;—the circumstances respecting the Children and the Young Ruler;—the Parable of the Labourers in the Vineyard;—and the Observations of our Lord when asked as to the number that should be saved, and when told that Herod purposed to kill him, which are recorded by St. Luke alone.

The discourses in the *Peræa* are marked by a peculiarly earnest tone of spiritual instruction, which could not fail to impress the minds of his Disciples; especially if taken in connection with the declared purposes of Herod, and the known intentions of the great Council of their nation: and when, at last, they crossed the Jordan and entered *Judæa*, and saw their Master going before them on the way towards Jerusalem, it is said (Mark x. 32) that ‘they were amazed, and, as they followed, they were afraid.’ He then again informed the Twelve of his approaching sufferings; yet, even then, the Mother of James and John came to him, apparently at their desire, to request for them a distinguished place in his kingdom.

*Jericho* was nineteen miles from Jerusalem, and seven from the Ford of the Jordan. I presume that it was on the Saturday before his Crucifixion that our Lord entered that town; and that he had spent the preceding night in the immediate neighbourhood. While passing through the city, he saw Zacchæus, and went to his house, where he delivered the Parable of the Ten Pounds. Whether he left the house of Zacchæus that evening, after sunset, or, as is more probable, on the following morning, on going out of the city, attended by a great multitude, he gave sight to blind Bartimæus and his companion.† He then proceeded on his way towards Jerusalem.

\* If, as I think probable, the district belonging to Scythopolis was not properly a part of Galilee, then the words in Luke xvii. 11 would mean, ‘through the country lying between Samaria and Galilee.’

† The diversities in the accounts of this occurrence, are fully considered in the Note on this Section, in p. 195.



PART VIII. *From our Lord's Arrival at Bethany, till the Day on which he ate the Passover.*

When Jesus went to the house of Zacchæus, many of his attendants would go on towards Jerusalem; and these would reach Bethany, and some of them the city itself, long before he came to the Mount of Olives; so that at Bethany preparations would have been made for him at Simon's house, and also great numbers of the people of Jerusalem would have heard of his approach sufficiently early to come out to see him and Lazarus.

At the end of Part VIII., p. 233, I have stated the conclusion to which I have come as to the time when the Passover was celebrated, in the week of the Crucifixion;—viz. that the Scripturalists killed the lamb after sunset on the Thursday, and ate the Passover that evening; but that the Traditionalists killed the lamb in the afternoon of the Friday, and ate it on the Friday evening. St. John speaks of the Passover as it was kept by the Pharisees; the other Evangelists speak of it as it was kept by the bulk of the people—the more distant ones especially. The necessity of the case, if no other reason, required that our Saviour should eat the Passover, which he did, on the Thursday evening: but it is clear, from several passages, that St. John reckoned from the Passover as kept by the Pharisees. The information he had obtained respecting their proceedings—suppose from Nicodemus—referred to their time of keeping the Passover; and his reckoning was decided accordingly. 'Six days before the Passover', on this calculation, brings us to the twenty-four hours preceding sunset on the Sunday evening: and I suppose that our Lord reached *Bethany* about noon on *Sunday*; and that on the evening of that day occurred the very interesting circumstance at the house of Simon, which seems to have led Judas to the purpose of betraying his Master.

On the *Monday*,\* our Lord entered *Jerusalem* as the Messiah, with the exulting acclamations of his Disciples and the multitude; himself, however, not elated, but manifesting, when in sight of the city, the most affecting anticipations of its ruin through its sinful rejection of his claims. When arrived at the Temple, he healed many blind and lame persons; and it is not improbable that, on this first day, occurred that solemn scene which followed the application of the Gentile proselytes, when there came a Voice from Heaven.' After this, without making further stay in the Temple,

\* The common opinion is that it was on the *Sunday* that our Lord went publicly to Jerusalem; and the day kept in commemoration of it, is termed Palm Sunday. This opinion, Mr. Gresswell observes, "rests upon no better authority than prescription"; and I follow him in placing the procession to Jerusalem on the Monday. See his *Dissertations*, vol. III. p. 19.

he withdrew with the Twelve to *Bethany*, where he passed the succeeding nights till the Thursday.

Early on the day following his public entry—that is, on the *Tuesday*—he wrought the miracle on the Barren Fig-tree; and on arriving at the Temple, with comparatively few attendants, he drove out those who were trafficking there.\* This excited the anger of the Chief Priests and their adherents; and they sought to destroy him: but the people listened with admiration, to his instructions; and the enemies of Christ found no means of executing their purposes.

On the second morning after his public entry—that is, on the *Wednesday*—as he was returning to Jerusalem, the Disciples observed that the Fig-tree had been withered from the roots. The circumstances of the preceding day, seem to have aroused the various enemies of our Lord; and from his entrance into the Temple, till he left it, no more to return, every effort was made to harass and to ensnare him. First, a body of the Sanhedrim came and demanded his authority for the measures he had taken; which led him to deliver several Parables fitted to show to them, and to the people, their guilt and their danger. Next, a party of the Herodians, sent by the Pharisees with some of their own disciples, put to him the question respecting the Roman tribute-money. When their crafty and malicious designs had been defeated, the Sadducees came to propose their paradox concerning the resurrection, by which, probably, they had often perplexed their opponents, the Scribes; some of whom, as it appears, were greatly pleased with our Lord's reply. Lastly, one of the Scribes proposed that inquiry by which the Pharisees so much confounded the plain dictates of conscience—'Which is the great commandment of the Law?' and this led our Lord to give his sanction to the fundamental declaration of the Jewish Legislator. Our Lord then himself proposed a question to the Pharisees respecting the superiority of the Messiah to David—his progenitor by natural descent—which confounded and silenced them.† Perhaps it was at this period that, while sitting opposite the Treasury, near the entrance into the Inner Court of the Temple, the Divine Teacher uttered that most encouraging expression respecting the Widow's Mite. It must have been soon after, but probably in the Outer Court, that he delivered those awful denunciations of the extreme wickedness and hypocrisy of the Scribes and Pharisees, and of the fearful evils which were impending over them and his

\* See Note in Harm. p. 202.

† About this time he may have uttered the solemn declaration in John xii. 44—50, as to the authority of his words: but it may have been uttered on the first day in the Temple. See p. 204.

guilty nation, which Matthew alone has recorded in detail, and with which our Lord closed his public instructions. He then quitted the Temple, and as he went out, predicted its utter destruction.

Soon after, on the *Mount of Olives*, probably as he was returning to Bethany, in reply to an inquiry made by Peter and others, our Lord delivered to the Apostles, the remarkable predictions respecting the destruction of the Temple, which were so signally fulfilled 'before that generation passed away'; and those also which yet remain to be fulfilled respecting the universal and final retribution;—the former recorded, in much detail, by each of the first three Evangelists; the latter by St. Matthew alone.

On the same evening, or the following day, many of the Sanhedrim assembled at the Palace of the High Priest, to consider how they might take Jesus by stratagem, in order to put him to death; and Judas, by some unknown means aware of the purpose of their meeting, went to them, and, for a small sum of money, undertook to deliver him up to them, when apart from the multitude.

PART IX. *The Last Day of the Saviour's Mortal Life—from sunset on Thursday to sunset on Friday.*

It does not form a part of my present object, to enter into the detail of those most interesting circumstances which now occurred, in rapid succession, displaying the tenderness of the Man of Sorrows, in conjunction with the dignity of the Son of God—the strength of our Lord's private affections, with the most complete and devout exercises of faith and trust, and the most elevated devotement to the all-important and all-comprehensive purposes for which he came—the distress, the darkness, and the anguish, which, for the perfection of his own character,\* and as an encouragement and example to his followers, in all ages, his Heavenly Father appointed for him, as well as those most impressive demonstrations of the divine love and favour, which attended and followed his expiring agonies on the cross. These are recorded by the Evangelists in much detail. In some minute points, it is not easy to ascertain the precise order of occurrence; but, in general, the course of events is easily followed; and, at any rate, the vividness and distinctness of the records, in the separate parts, enable us to picture each scene to ourselves, so as to feel its reality and its impressive influence. The following sketch is given merely for the purpose of connecting together, in the probable order of occurrence, the leading facts of this eventful day.

Late in the evening of Thursday, our Lord went to *Jerusalem*, with the

\* This is inferred from Hebrews ch. ii. 10, ch. v. 8, 9.

Apostles, to the house of one of his followers, which tradition places on *Mount Sion*, where Peter and John had, by his directions, prepared the paschal supper. In consequence of a dispute which had arisen among the Apostles as to superiority, our Lord gave them some admonitions on the subject; and after the supper came, he rose from table and washed their feet, to teach them humility, and readiness for the mutual services of love. He then declared the purposes of the traitor, who immediately went out to carry them into effect. This might be about ten o'clock. After Judas had left the chamber, our Lord declared, once and again,\* that Peter would deny him; and also that the prophecies concerning his own sufferings were now about to be accomplished. He then proceeded to institute the ordinance commemorative of his death, which is so admirably calculated to cherish faith and love and gratitude towards him, and to impress a practical conviction of the purposes and obligations of the New Covenant. Before he rose from supper, he administered to his troubled disciples those consolations which he knew they would require, and which the beloved Apostle has recorded, so as to be the source of holy peace and comfort to the faithful heart, till the period when sorrow shall be for ever ended, and, after that period, of holy gratitude. On rising from the paschal table, he delivered those impressive discourses which John alone has recorded; and he then offered that prayer to the Father which he alone could have offered, and which indicates the most perfect consciousness of divine authority, and the fullest confidence in the accomplishment of the purposes for which he came from God, together with earnest desires for the welfare of those whom he especially loved, and who had thus far continued with him in his trials. They then sung a hymn, according to the custom of the paschal supper; and went forth to go to the *Garden of Gethsemane*. On the way thither, he told the Apostles that they all would fall away from him that very night; and this led to renewed professions of attachment on the part of Peter, and to a third warning of his approaching fall.

When they arrived at Gethsemane, probably about midnight, Jesus retired with Peter, James, and John, to some distance from the rest; and it was then that he experienced those agonizing emotions which displayed an acute susceptibility of suffering, attended with the most perfect trust and the sublimest resignation. The simple delineation of these, in the first three Gospels, is inimitable; and the reference to them in Heb. v. 7—9, shows how they were dwelt upon by the first Christians. About an hour after midnight, Judas came, attended by the Officers of the Chief Priests and

\* This is upon the supposition that the record in Luke (p. 243) respects a warning subsequent to that in John. Mr. Greswell has led me to the conclusion that it does.

Rulers ; and he delivered up his Master to them, after a striking proof that Christ's devotement of himself to death was perfectly voluntary : and then all his disciples forsook him and fled.\* Our Lord was then taken, first to the *House of Annas*, and afterwards to the *Palace of Caiaphas*, where a few of the Sanhedrim had already collected ; where, afterwards, a large part of them, especially those who were the High Priest's partisans, assembled ; and where Peter, before the second cock-crowing, denied Jesus thrice.† Some hours appear to have been occupied in endeavours to obtain witnesses for the purpose of legal condemnation ; but as soon as it was day, Jesus was led, from the High Priest's Palace, to the *Hall of the Sanhedrim*, in the Inner Court of the Temple, where he was formally pronounced to be worthy of death ; and he was then led away to the *Prætorium*, for the sentence of the Roman Governor. Before the Chief Priests had left the Temple, the wretched Judas, full of remorse, went to them to give back the wages of his treachery ; and he afterwards departed and hanged himself.

Probably about seven in the morning, our Lord was brought before the Roman Governor, by whom he was soon after sent to the *Palace of Herod*, which was on Bezetha, and at no great distance from the *Prætorium* ; and after the cruel Tetrarch had treated him with malicious derision, he sent him back to the *Prætorium*. Impressed with the innocence of Christ, and awed probably by his manifest dignity, the Governor did all he could, short of the determined exercise of his authority, to save him from the purpose of the Jews ; but, at last, after our Saviour had undergone mocking and scourging, Pilate formally condemned him, and delivered him up to be crucified. This was about nine o'clock in the morning. The preparations were speedily completed, and Jesus was led forth from the *Prætorium*, bearing his cross ; but they soon met with a person who was coming from the country, and they compelled him to bear it after Jesus. A great number of people followed, and among them many women of Jerusalem, wailing and beating their breasts : 'Weep not for me,' said the compassionate Saviour, 'but weep for yourselves and your children.' Two malefactors were taken to be crucified with him. When they came to *Golgotha*, a stupefying potion was offered him ; but he received it not. Then they crucified him, and also the malefactors, one on each side of him. It was at this time that Jesus said, 'Father forgive them, for they know

\* Sect. ix. p. 255. In this section, and in some others, a statement is given in the Notes which are subjoined, of the order in which the circumstances probably occurred.

† The order of the circumstances respecting Peter's denials, which are recorded by the different Evangelists, is fully considered in a Note at the end of Part IX., p. 280.

not what they do.' An inscription was put over him, which the Chief Priests read from the walls, and wished to have altered; but Pilate refused. The soldiers then divided his garments among them; and he was exposed to the cruel and malicious revilings of the Chief Priests and Rulers, as well as the scoffs of those who were passing by, and even of one of the persons who were crucified with him. But he was not deserted by all his earthly friends: his Mother and her sister, and Mary of Magdala, were standing by his cross, and the beloved Disciple was also with them. Jesus saw them, and commended his Mother to the care of this Disciple; and the Disciple to the affection of his Mother. At noon, darkness spread over the whole land; and it continued for three hours, till the time when the evening sacrifice was offered, and the paschal lambs began to be slain. At that hour, Jesus uttered the words with which the twenty-second Psalm commences,—thus indicating not only his intense agony, but also his reliance on God for deliverance; and he then spoke of that thirst which forms one of the severest pangs of crucifixion: this led some one who was by, to give him a momentary assuagement; but as soon as he had received the vinegar, he cried, with a loud voice, 'It is finished!' He then said, 'Father, into thy hands I commend my spirit!' and bowed his head, and expired. Then the veil of the Temple was rent in twain from the top to the bottom, the earth was shaken, and the rocks were rent. The Roman soldiers who were attending the crucifixion, were impressed with awe at these circumstances, and with belief in his supernatural greatness; and the multitudes who were present at the sight, smote their breasts and returned.

In order that the sabbath might not be polluted, the Jews requested that the legs of the persons who had been crucified should be broken, to hasten their death. The soldiers to whom the charge was given, found Jesus already dead, and did not break his legs; but one of them pierced his side with a spear, and immediately blood and water came forth. If he had not been already dead, this wound, from the direction and effect, must have caused his death.

Two of the Sanhedrim, who, with others of the Rulers, had secretly espoused the cause of Christ, now came forwards to perform for him the last marks of respect and sorrow; perhaps we may justly add, of reverence and of faith. Joseph of Arimathæa courageously asked Pilate for the body of Jesus; and he and Nicodemus took it down from the cross; and having prepared it for burial,—winding round it fine linen bands, with an abundance of aromatic substances,—they placed it in a new and as yet unemployed sepulchre, which Joseph had hewn out in the rock, in a garden near the place of Crucifixion, to the entrance of which they rolled a large



stone. Mary of Magdala, and other female Disciples, observed the place of burial; and then withdrew to prepare spices and ointments for a more complete embalment after the sabbath was ended. The feelings of that day, in the minds of the enemies of Christ, of his friends and disciples, and of the people at large, may be in some measure imagined; and if we take single individuals, whose character is more or less known to us, we may find abundance so to exercise the imagination, as to increase the vividness of the conviction that all which is recorded was reality.

PART X. *From the Burial of our Lord in the Tomb of Joseph, to his Ascension into Heaven.*

On the day after the Crucifixion, (that is, on the sabbath of the Jews), the Chief Priests and Pharisees, having received authority from Pontius Pilate, set a guard of Roman soldiers over the sepulchre, to prevent the body from being taken away by violence; and they sealed the sepulchre to prevent the withdrawal of it by stealth. But they contended with power, before which human power is nothing: 'God raised up Jesus'. Early on the following morning, the first day of the week, the third day from his burial, our Saviour rose triumphantly from the tomb, to die no more; and became the 'first-fruits of them that sleep'. The disclosures of this great event are recorded by the several Evangelists, each giving what he had himself learnt from undoubted testimony. The probable order of the occurrences on the morning of the Resurrection, is stated in the observations at the beginning of the section; and a scheme illustrating the succession of the visits to the Sepulchre, is also given there: to these I must refer the reader, as I have nothing to add or to correct. In the afternoon, our Lord presented himself to two of his Disciples on the way to Emmaus, and discoursed to them on the prophecies concerning himself; and before they had reached Jerusalem, he had appeared to Simon. In the evening, when the Apostles in general had assembled together, not improbably in the paschal chamber, he presented himself to them also, and gave them indubitable proof that he had arisen from the dead. And thus closed that great and glorious day, on which Jesus Christ 'was declared to be the Son of God with power,' and on which, for all mankind, 'life and immortality were brought to light.'

On the first day of the following week, our Lord presented himself again to the Apostles generally, when Thomas was present. After this second manifestation, the Apostles appear to have all gone immediately to *Galilee*; and in that region Jesus showed himself to Peter, John, Thomas, Nathanael, and two others, at *the Lake*, where occurred that most interesting scene in which the respective characters of the two former were



so strikingly displayed. Soon after, he met the Apostles, on a mountain which he had before appointed ; and there gave them instructions relative to their commission. It is not improbable that it was at this time that 'he was seen by above five hundred brethren at once' (1 Cor. xv. 6), and we may conjecture that the appointed mountain was that central and commanding elevation near the Lake, which has been described in p. xcix. The Eleven must afterwards have returned to *Jerusalem*, where, probably, our Lord 'was seen by James' alone, as mentioned by the Apostle Paul. After having, for forty days, given them various opportunities of becoming infallibly certain of the reality of his resurrection, and of listening to his instructions respecting the kingdom of God, and their own duties in promoting it, he finally gave them a comprehensive view of the objects of his Gospel, and directed them to wait in Jerusalem till they were themselves 'endued with power from on high.' He then led them out to that part of the *Mount of Olives* which adjoins Bethany ; and, after giving them his final directions, while they were beholding him, he was taken from the earth and carried into heaven.

The Apostles continued looking steadfastly towards heaven as their Lord ascended ; and if we try to realize the scene, we find every thing to fix the attention, and to give a cheering resting-place to the imagination. It might have been enough to know, from indubitable proofs, that the Son of Man really entered into his glory ; but it is delightful to the eye of faith to see him, in gentle majesty, ascending there. Angels might have accompanied him while mounting towards the throne of Jehovah. Angels will attend him, when he sitteth on that throne to judge the world in righteousness : but it suits more the purposes of the glorious scene on the Mount of Olives, that there should be nothing to dazzle the imagination, or to divide the attention. The Apostles saw him rising from the earth, while praying for them to his God and Father ; ascending with tranquil dignity ; gradually lessening to their fixed sight ; and, before distance rendered him invisible to them, received into a cloud—bright we may reasonably suppose as that which overshadowed him on the Mount of Transfiguration—like that, too, an emblem, to the Jewish disciple, of the shechinah which rested on the ark, and which manifested the presence of Jehovah.

They saw their Lord no more. They witnessed his triumphs ; they shared his favour ; they wrought miracles by his power ; they loved him with a love which stood the test of reproach and toil and suffering and death ; they rejoiced in him with joy unspeakable and full of glory ; and they looked forwards to the time when they should again see him, and be received into his glory ; but on earth they saw him no more. Yet they

continued gazing; hoping, perhaps, to catch a last glimpse through the splendid veil which concealed him from their sight. To set at rest their anxious curiosity, two heavenly messengers stood by them, and declared to them that the same Jesus, whom they had seen taken from them into heaven, shall come again—when *every* eye shall see him—in like manner, visibly, and certainly, as they had seen him going into heaven. Then, full of veneration and exulting transport, the Apostles prostrated themselves on the ground, in reverential homage of their ascended Lord; and speedily returning to Jerusalem with great joy, were continually in the Temple, praising and blessing God.

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‘ I SAW IN THE NIGHT VISIONS, AND, BEHOLD, ONE LIKE THE SON OF MAN CAME WITH THE CLOUDS OF HEAVEN, AND CAME TO THE ANCIENT OF DAYS, AND THEY BROUGHT HIM NEAR BEFORE HIM. AND THERE WAS GIVEN HIM DOMINION, AND GLORY, AND A KINGDOM, THAT ALL PEOPLE, NATIONS, AND LANGUAGES, SHOULD SERVE HIM: HIS DOMINION IS AN EVERLASTING DOMINION, WHICH SHALL NOT PASS AWAY, AND HIS KINGDOM THAT WHICH SHALL NOT BE DESTROYED.’  
Dan. vii. 13, 14;

# APPENDIX TO DISSERTATION IV.

## CHRONOLOGY OF OUR LORD'S MINISTRY.

### 1. *General Principles.*

THE only date by which we can decide in what year our Lord's Baptism occurred, is that assigned by St. Luke to the commencement of the Preaching of the Baptist in the Desert of Judæa, viz. 'the 15th year of the government of Tiberius Cæsar'. The Emperor Augustus died Aug. 19, A.D. 14. Reckoning from this event, the 15th year of Tiberius began Aug. 19, A.D. 28; and I suppose that the Baptist commenced his work immediately after the succeeding Feast of Tabernacles.\*

On this reckoning, the Baptism of Christ must have occurred between the Tabernacles of A.D. 28 and the Passover of A.D. 29. The recorded facts require us to place it not later than the early part of February: I suppose it to have occurred on the 20th of January.—See the *Notices of the Seasons*, p. cxxviii.

In the year 29, the paschal full-moon was either on the 18th of March, about two hours before midnight, or on the 17th of April, an hour and half before noon. If the Jews added their occasional thirteenth lunar month, *Ve Adar*, before the Passover of A.D. 29, then the festival occurred at the later date; but if not, at the former. It was the general principle, to have the 14th of Nisan occur at the vernal equinox, or the nearest full-moon after it; but as the object of this was, that the first-fruits of the earth

\* I agree with the Translator of Heeren's Manual, that it is now time to compute uniformly, forward and backward, from the Christian *Æra*; though, as all chronologers allow, this is not commenced at the real time of our Saviour's Birth. Since most critics, however, who write on the chronology of the New Testament, employ other dates, either alone, or with those of our *æra*, the following table of corresponding dates will often be found useful:—

B. C. 4	.....	A. U.C. 750	.....	Julian Period 4710	.....	Julian Year 42
3	.....	751	.....	4711	.....	43
2	.....	752	.....	4712	.....	44
1	.....	753	.....	4713	.....	45
A. D. 1	.....	754	.....	4714	.....	46
<hr/>						
A. D. 27	.....	780	.....	4740	.....	72
28	.....	781	...	4741	.....	73
29	.....	782	.....	4742	.....	74
30	.....	783	.....	4743	.....	75
31	.....	784	.....	4744	.....	76
32	.....	785	.	4745	.....	77
33	.....	786	.....	4746	.....	78

might be offered on the 16th of Nisan, there is reason to believe that they did not intercalate *Ve-Adar* unless the paschal full-moon would otherwise occur more than three days before the equinox ; and in the plain of Jericho, barley was usually ripe before that time. Mr. Greswell, vol. i. p. 266, assigns the 18th of March as the earliest paschal limit ; and, with Dr. Priestley, I suppose the 14th of Nisan, A.D. 29, to have begun at sunset on the 18th of March. In this case the Pharisees would kill the paschal lamb before sunset on the 19th ; so that the first-fruits would be offered on the 21st. Since this was so near the equinox, and since the postponement of the Passover for a month would have made the Tabernacles occur very late in the autumn,—at a time less suitable for the object of it,—I deem it probable, independently of other considerations, that the Passover of the year 29 occurred at the earlier date.

As respects the commencement of our Lord's Public Preaching in Galilee, this earlier date is important. If it could be proved, or even rendered most probable, that the Passover occurred that year so late as the 17th of April, it would not indeed render it necessary to relinquish the week succeeding the Tabernacles as the time when the Public Preaching in Galilee began ; and of course it would not alter the interval between the Tabernacles and the Dedication : nevertheless it would postpone the series of instructions and mighty works which occurred in that interval, to a period inconvenient for the later portion of it. It is with great satisfaction, therefore, that I feel at liberty, not only without any improbability, but even with antecedent probability, to place the First Passover on the 19th of March.

All the dates of the Jewish year depended upon that of the Passover ; and the determination of the Passover in the year 29, fixes them till the Passover in the year 30. The paschal full-moon of this latter year occurred on Thursday the 6th of April, an hour and half before midnight ; and the 14th of Nisan extended, therefore, from sunset on the Thursday to sunset on the Friday, chiefly corresponding with the 7th of April.

Mr. Benson calculates that the death of Herod took place in February, B.C. 3. If this were the case, and I see no decisive reason against the supposition, then if our Lord were born in the preceding year, B.C. 4, in which Mr. Greswell places the event,—say in the autumn,—he was thirty years of age in the autumn of A.D. 27, and consequently above thirty-one when I suppose his Baptism to have taken place. As St. Luke does not say in what year of Augustus Jesus was born, nor even whether it were before the death of Herod, I presume that he had not ascertained the exact year, and had merely learnt, generally, that our Lord was 'about thirty years old' at his Baptism : if he were not much more than thirty-one, such a latitude of expression, where the exact truth would be scarcely ascertainable, would not be unreasonable.\*

If we are to take St. Luke's words very closely, and suppose him to mean, definitely, that at our Lord's baptism he was between thirty and thirty-one years of age, we must then admit one of two things : either, first, that he was not born before the death of Herod ; or, secondly, that 'the 15th year of the government of Tiberius' is to be reckoned from the period when Augustus associated him with himself in the tribunitial authority.†

\* As the Levites were not regarded as fully prepared for their sacred functions till they were thirty years of age, (see Jennings's *Jewish Antiquities*, vol. i. p. 274), it was well that both the Messiah and his Forerunner should have attained that age before entering upon their high duties.

† It may be requisite to observe here, that the word ἡγεμονία, used by Luke in ch. iii. 1, is of general applicability, like our own word *government*. Josephus calls the Roman Emperors ἡγεμονες, *governors*. See Schleusner.

If our Lord were not born before the death of Herod, then the authenticity of the Narrative preceding St. Matthew's Records of the Ministry of Christ must be entirely relinquished.\* I cannot lay any stress upon the authority of that Narrative, if in any instance it be really inconsistent with just deductions from that given by St. Luke; but were there no more reason for doubt, than what arises from his expression 'about thirty years', that could scarcely be allowed any weight.

In favour of the position that the 15th year of Tiberius is reckoned from the time when he was associated with Augustus in the tribunitial authority, I know of but one material consideration, viz. that he then had the same power with the Emperor in *the provinces*. It is, however, indisputable, that no instance occurs, in the Roman historians, in which any year of Tiberius's government is reckoned from the time when he was thus associated with Augustus; and it is not even ascertainable at what exact time the association took place. Nor is there any distinct trace that such a mode of reckoning was ever so adopted even in the provinces, as that a writer of St. Luke's accuracy should choose to employ it, instead of the ordinary, or, rather, the universal mode of reckoning, especially when writing for one who was himself probably a Roman Governor. This supposition is, in my judgment, attended with incalculably greater improbability than that Luke used the indefinite expression 'about thirty years' with sufficient latitude to include upwards of thirty-one. And when to this I add, that not only Dionysius Exiguus, who at the beginning of the sixth century fixed the Christian *Æra*, but also all the early Fathers, whether they referred the *death* of Christ to the fifteenth or to the sixteenth year of Tiberius, (see Diss. I. Sect. ii. §. 3.), obviously reckoned the fifteenth year of Tiberius from the death of Augustus,—I cannot but regard the supposition which has thus been briefly considered, although maintained by Lardner, Kuinoel, Benson, and many others, as having no solid foundation.

The difficulties attending the enrollment of which St. Luke speaks in ch. ii. 1, Harm. p. 8, have been excessively magnified. The decree was obviously directed against Palestine alone, to make it a Roman province; and since the enrollment was not executed till the banishment of Archelaus, it is less difficult to account for the silence of Josephus respecting it, even if the occurrence took place, as the first Introductory Narrative requires, before the death of Herod. If we had St. Luke's Narrative alone to consider, we might place the birth of our Lord in the autumn *following* the death of Herod; and then we might, with much confidence, refer to the subsequent train of circumstances, recorded by Josephus, which would fully explain the issuing of the decree by Augustus, and which far better accords with it than any known events do that preceded the death of Herod. See Ant. l. xvii. c. ix—xiii.

\* The arguments against the authenticity of that Narrative, are stated with great force by Professor Norton, in the work referred to in Diss. II. App. (C).

## 2. *Calendar of our Lord's Ministry.*

N. B. The Jewish Sabbaths are marked §.

A. D. 29.

- Jan. 20.** BAPTISM OF JESUS : after this he retires to the Desert, for forty days
- Feb. 23.** The Priests and Levites come to John, from the Sanhedrim
- Mar. 1.** Christ returns to the Baptist, and receives his Testimony
- **2.** John, Andrew, and Peter, follow Jesus
- **3.** Philip and Nathanael become disciples of Jesus
- **7.** FIRST MIRACLE at Cana
- **8.** Our Lord goes to Capernaum, which thenceforwards was his ordinary residence
- **19.** The FIRST PASSOVER begins: during the festival, our Lord drives the Traders from the Temple, and converses with Nicodemus
- **27.** Christ exercises his Ministry in the Country of Judæa
- Apr. 22.** Conference with the Samaritan Woman at Sychar
- **27.** Jesus while at Cana heals the Youth lying ill at Capernaum
- May 8.** The PENTECOST begins
- **14. §** The Cure of the Infirm Man at Bethesda
- **15.** Christ departs for Galilee, where he remains till the Feast of Tabernacles
- **21. §** The Walk through the Corn-fields. See p. cxxii. and Harm. p. 37.
- **28 §** Christ rejected at Nazareth
- June } During these months, our Lord appears to have been occupied in preparatory**  
**July } instruction in the synagogues of Galilee ; occasionally employing his**  
**Aug. } miraculous powers ; but awaiting the fit season, and the signal given by the**  
           **imprisonment of John, to commence the public announcement, and**  
           **the series of wonderful works, which immediately afterwards ensued**
- Sept. 13.** The FEAST OF TABERNACLES begins. A little before this, probably, the Baptist was imprisoned by Herod Antipas. See p. cxi.
- **16.** Our Lord reaches Jerusalem
- **19.** 'The last day, the great day, of the Feast'
- **20.** Our Lord gives sight to the Blind Man.\* He then goes to Galilee
- **23.** CHRIST BEGINS HIS PUBLIC PREACHING. Call of Peter, &c.
- **24. §** Cure of the Dæmoniac in the Synagogue at Capernaum
- **25.** FIRST PROGRESS through Galilee
- Oct. 16.** Our Lord delivers the Sermon on the Mount, heals the Leper, &c.
- **17.** The Widow's Son at Nain raised from the dead
- **20.** The Tempest stilled in crossing the Lake, and the Dæmoniacs restored to sanity on the eastern shore, in the district of Gadara
- **21.** Cure of the Paralytic at Capernaum, and Call of Matthew
- **23.** The Day of Matthew's Feast: (The 22d was a sabbath)
- **24.** Christ selects the 'Twelve, and begins his SECOND PROGRESS through Galilee
- Nov. 20.** MISSION OF THE TWELVE into Galilee
- **21.** The Disciples of John come to Jesus. The Visit to Simon the Pharisee
- **22.** MISSION OF THE SEVENTY into the Peræa

\* The regular sabbath fell on the 17th ; but by the Law, this 'eighth day' was appointed to be a sabbath. See Lev. xxiii. 36 and 39.

A.D. 29.

Nov. 25. The visit to Martha and Mary at Bethany

— 26. § Conference with the Jews, near the close of the FEAST OF DEDICATION

— 27. Jesus withdraws to Bethabara, east of the Jordan

Dec. } Jesus exercises his Ministry in the Peræa ; and there, probably, many of the  
Jan. } Seventy rejoin him, as also some of the Twelve

A.D. 30.

Jan. 20. The RESURRECTION OF LAZARUS at Bethany

— 22. The Sanhedrim resolve to kill Jesus, and he withdraws to Ephraim in Samaria, till the Death of the Baptist

Feb. 15. Jesus leaves Ephraim to return to Galilee, on the Death of John

— 18. § Cure of the Man with the Withered Hand

— 19. Cure of the Dumb Dæmoniac. The Day of Parables

— 25. § Last Visit at Nazareth ; after which our Lord teaches in the neighbouring villages, and the rest of the Apostles collect together to him

Mar. 4. § The Infirm Woman healed in the Synagogue on the sabbath

— 5. MIRACLE OF THE FIVE THOUSAND, near Bethsaida Philippi

— 6. Discourse, the day following, in the Synagogue at Capernaum

— 7. Departure for the Region of Tyre and Sidon

— 9. Cure of the Syrophœnician Woman's Daughter

— 11. Our Lord again near Bethsaida in Philip's dominions

— 14. Miracle of the Four Thousand

— 15. Cure of the Blind Man at Bethsaida of Galilee

— 17. Avowal of Peter, near Cæsarea Philippi

— 25. § The TRANSFIGURATION, in the northern part of Galilee

— 27. The Temple Tribute paid at Capernaum

— 29. Having been refused reception by the Samaritans, Christ enters the Peræa

— 31. Crosses the Jordan in the afternoon, and passes the sabbath near Jericho

Apr. 1. § Jesus visits Zacchæus at Jericho

— 2. Sunday. Our Lord arrives at Bethany : the Supper at the house of Simon

— 3. Monday. Public Entry into Jerusalem : Voice in the Temple

— 4. Tuesday. Miracle on the Barren Fig-tree : The Temple cleared

— 5. Wednesday. The Last Day in the Temple : Prophecy on the Mount of Olives

— 6. Thursday. Christ at Bethany : in the evening he goes to Jerusalem. See *Events of the 14th of Nisan*, p. 234

— 7. Friday. The CRUCIFIXION. In the evening the Pharisees eat the Passover

— 8. Saturday. The Sabbath. The Sepulchre sealed and a Guard set

— 9. Sunday. Before Sunrise our Saviour left the Tomb ; and not long after, was seen by Mary Magdalene. See Part X. Sect. ii. (p. 284)

— 18. Second Visit to the Apostles, Thomas being present

May — Christ appears to the Apostles, and perhaps at the same time to the Five Hundred Brethren, on a Mountain in Galilee

May 18. The ASCENSION OF CHRIST near Bethany

— 27. The PENTECOST. The communication of the Holy Spirit to the Apostles.



**HARMONY**

**OF THE**

**GOSPELS.**



## *Explanatory Observations respecting the Translation.*

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THE Public Version is the basis of the translation in the following Harmony; and it has been the Author's desire, while aiming at *uniformity, fidelity, and clearness*, in connection with due regard to the *present usages* of our language, to maintain the venerable simplicity of style, which the judgment approves, and to which the best feelings have been habituated from the earliest recollections.

The diversities of rendering in the Public Version are much greater than was to be expected, considering the purpose of the Editors to maintain "identity of phrasing"; and they occur, not only between the different Gospels, of which instances are specified in the notes, but in the same Gospel. For example, in the same verse, Matt. xxvii. 60, *μνημειον* is rendered *tomb* and *sepulchre*; in Luke xi. 44 it is rendered *grave*, and in ver. 47, *sepulchre*. In John xv. 26, 27 we find, 'he shall *testify* of me: and ye also shall *bear witness*', though the verb is the same. Many such cases are to be found. (In the Acts, a striking instance occurs in ch. xvii. 19, 27, where the same words are rendered *Areopagus* and *Mars'-hill*: and, in the Epistles, various places might be adduced, where perspicuity and correctness of import required that the same word should have been rendered with uniformity, but where this has been greatly neglected; for instance, Rom. ch. iv., where *λογίζομαι* is rendered *count* in ver. 3 and 5, *reckon* in ver. 4, 9, and 10, and *impute* in ver. 6, 8, 11, 22, 23, 24: *account* would have answered throughout).

A large proportion of my departures from the common translation, arise from the employment of one rendering for the same word, wherever the connection would allow. For instance, *ερημος*, which the Public Version generally renders *wilderness*, and sometimes *desert*, is uniformly rendered *desert*, as by Archbishop Newcome: *θαυμαζω* (P.V. generally *marvel* but often *wonder*) is rendered *wonder*: *μαρτυρια* (P.V. *witness, record, testimony*) always *testimony*; and in like manner *μαρτυρειω* is rendered *bear testimony* or *testify*. The preposition *περι* is commonly rendered *concerning*, rather than *of*, which is ambiguous. *Ουν* is very generally rendered *therefore*; the frequent occurrence of *then* for *ουν*, in St. John's Gospel, especially with the collocation to which it leads, does not suit the calm dignity of the narrative.

In other cases, the alterations arise from the desire to discriminate between two words of like import. For instance, *θεραπευω* I have rendered *heal*, and *ιαομαι*, *cure*: *ευθεως*, *straightway*, and *παραχρημα*, *immediately*: *ερωταω*, *entreat*, and *παρακαλειω*, in like circumstances, *beseech*.

Another source of variation is the neglect of *οτι*, *that*, when it merely corresponds to our mark of quotation, or precedes a direct declaration; as in Matt. v. 20, 22: it is often so neglected in the P.V., as in ver. 31. Other alterations merely respect the collocation of the words; and sometimes these have arisen from the endeavour to represent differences in the original. Once more, the continuative preterite is sometimes employed to represent the Greek imperfect; as in John x. 23, *was walking* for *walked*.

In several cases of frequent occurrence, alteration has originated in the desire to prevent erroneous impressions, such as those connected with the size of the fishing-boats on the Lake of Galilee; the posture at table; the cause of diseases, where δαιμων occurs, not διαβολος. I have also introduced into the text, what I before left in the notes, *do homage* or *reverential homage*, as the rendering of προσκυνειω, where the connection shows that *religious worship* is not meant; \* and, in like manner, *so that it was fulfilled*, as the rendering of ινα or οπως πληρωθη.† For the sake of precision, I use *teacher* for *master* as the rendering of διδασκαλος, except in the case of address, where it so obviously corresponds to *Rabbi*, i. e. *my Teacher*, that I have so rendered it, as less peculiar than *Teacher*! ‡

Where uniformity could not be maintained, or some peculiarity of rendering made it otherwise desirable, the original word will generally be found in the margin.

In Part I. Sect. i.—the Proem of St. John's Gospel—I have retained the common rendering, except in the use of the personal for the impersonal relative; but I have stated in the Note, that “two other renderings” would be given in the Appendix. I had prepared one on the Photinian system of interpretation, and another on the Socinian: but I find that the proper execution of the intention expressed in the Note, would require a series of critical statements intrenching too closely on doctrinal discussion; and I relinquish it. The reader may find a representation of the Photinian, in Professor Norton's *Statement of Reasons*, Boston, 1833; and of the Socinian, in my *View of Scriptural Grounds*, 3d Ed.; and one of a modified system, in the Rev. C. W. Upham's *Letters on the Logos*, Boston, 1828.

It may be right to notice, that the orthography of *worshiped*, *travelling*, &c., is adopted in order to promote adherence to analogy, which would confine the cases in which the final consonant is repeated, to words accented on the last syllable. Our language, both oral and visible, is capable of great improvement by the mere selection of that pronunciation, and of that mode of spelling, which is most accordant with some general analogy.

In conclusion it may be stated, that *novelty* has never been an object in the following revised translation: on the contrary, words have often been selected, *because* familiar through scriptural use. When different modes of rendering have been adopted in the Public Version, one has, if possible, been selected; a preference being given to that which seemed most suited to the present usages of our language. Aid has been derived, wherever needed and found suitable, from Campbell, Wakefield, Newcome, &c.; and the renderings of these and other able translators, have often been carefully considered, where a different one has been adopted. The Author's constant endeavour, however, has been to give a clear and correct rendering, in close accordance with the original, faithfully representing it to the English reader.

\* The instances are, Matt. ii. 2, 8, 11. iv. 9. viii. 2. ix. 18. xiv. 33. xv. 25. xviii. 26. xx. 20. xxviii. 9, 17. Mark v. 6. xv. 19. Luke iv. 7. xxiv. 52. John ix. 38. In this last instance, (Harm. p. 50), the rendering is, ‘he did him reverence’. It is the first rendering of the kind, and, as the more simple, might well have been employed in all similar cases. Archbishop Newcome has ‘do obeisance’ in all the passages cited above, except Matt. iv. 9, and Luke iv. 7.

† See Note \* p. 8. The purpose therein expressed has not been followed in Matt. xxi. 4, Harm. p. 200, through the opinion that our Lord intended, by his mode of entering Jerusalem, to direct attention to the prophetic declaration in Zech. ix. 9; impressively signifying by it, to the people of Jerusalem, that he was their King and their Saviour. Compare John xii. 14—16.

‡ The instances in which the original is ραββι, are, Matt. xxiii. 7, 8. xxvi. 25, 49. Mark ix. 5. xi. 21. xiv. 45. John i. 39, 50. iii. 2, 26. iv. 31. vi. 25. ix. 2. xi. 8. In the other cases where *Rabbi* occurs, it is the rendering of διδασκαλε.

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*N. B. The position of those Sections to which \* is annexed, is regarded as uncertain or conjectural.*

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INTRODUCTION

TO THE

RECORDS OF CHRIST'S MINISTRY.

CIRCUMSTANCES CONNECTED WITH THE BIRTH AND CHILDHOOD  
OF JOHN THE BAPTIST AND OF JESUS CHRIST.

SECT. I.

*Luke's General Introduction to the Gospel History.*

MATT.	MARK	LUKE I.	JOHN
		FORASMUCH as many have undertaken to frame an historical account of those facts which are received among us with full confidence, <sup>2</sup> according as those delivered them to us, who from the beginning were eye-witnesses and ministers of the word, <sup>3</sup> it seemed good to me also, after having traced all things accurately from the first, to relate <i>them</i> to thee, most excellent Theophilus, in a regular narration,* <sup>4</sup> in order that thou mayest know the certainty concerning those things wherein thou hast been instructed.	

\* Εδοξε καμτοι παρηκολουθηκοτι ανωθεν πασιν ακριβως καθεξης σοι γραψαι. (See the import of καθεξης fully considered in Diss. II. Sect. vi.) Wakefield connects καθεξης with what precedes, and renders the clause, "it seemeth good to me also, who have gained exact information of every thing in order from the first." In Bowyer's Crit. Conj., it is proposed "as the Louvain MS. reads" to put a comma after πασιν, and to render it, "to write exactly in detail to you." Most editors and translators, I think correctly, connect καθεξης alone with γραψαι. Wynnē renders this clause, "to write to thee an orderly account:" Campbell, "to write a particular account": Doddridge, "to write an orderly account". Grotius thinks that Luke has attended more to the order of *subject* than to that of *occurrence*. Kuinoel maintains the same, and says that Luke here professes his purpose to record, in detail, the whole life of Jesus, arranged in certain distinct portions—*singulatim*, in *certas quaedam classes divisionem describere velle*.

## SECT. II.

*Announcement to Zachariah of the approaching Birth of John.*

MATT.	MARK	LUKE I.	JOHN
		<p><sup>5</sup> THERE was in the days of Herod, the king of Judea, a certain priest, by name Zachariah, of the course of Abijah : and his wife <i>was</i> of the daughters of Aaron, and her name <i>was</i> Elizabeth. <sup>6</sup> Now they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. <sup>7</sup> And they had no child, because Elizabeth was barren, and both were far advanced in their days.</p> <p><sup>8</sup> Now it came to pass, that while he was executing the priest's office before God in the order of his course, <sup>9</sup> it fell to his lot, according to the custom of the priest's office, to burn incense when he went into the temple of the Lord. <sup>10</sup> And the whole multitude of the people were praying without at the hour of incense. <sup>11</sup> But there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. <sup>12</sup> And Zachariah was troubled when he saw <i>him</i>, and fear fell upon him. <sup>13</sup> But the angel said unto him, "Fear not, Zachariah ! for thy prayer hath been heard, and thy wife Elizabeth will bear thee a son ; and thou shalt call his name John.* <sup>14</sup> And thou wilt have joy and exultation ; and many will rejoice at his birth : <sup>15</sup> for he will be great in the sight of the Lord ; and he must drink neither wine nor strong drink ; and he will be filled with <i>the</i> holy spirit, even from his mother's womb ; <sup>16</sup> and many of the sons of Israel will he turn to the Lord their God. <sup>17</sup> And he will go forth before him in the spirit and power of Elijah, to turn the hearts of fathers to <i>their</i> children, and, by the wisdom of the righteous, to render the disobedient a people prepared for the Lord."† <sup>18</sup> And Zachariah said unto the angel, "Whereby shall I know this ? for I am an old man, and my wife is far advanced in her days." <sup>19</sup> And the angel answering said unto him, "I am Gabriel, who standeth in the presence of God ; and I am sent to speak unto thee, and to show thee these glad tidings. <sup>20</sup> And, behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believest not my words, which</p>	

\* The same as *Jehohanan*, 1 Chron. xxvi. 3, denoting *Acceptable to Jehovah*.

† So Pearce and Campbell.

MATT.	MARK	LUKE I.	JOHN
		<p>will be fulfilled in their season.” <sup>21</sup> And the people were waiting for Zachariah, and wondered that he tarried so long in the temple. <sup>22</sup> But when he came out, he could not speak unto them : and they perceived that he had seen a vision in the temple ; and he kept making signs unto them, and remained speechless. <sup>23</sup> And it came to pass, that when the days of his ministration were accomplished, he departed to his own house.</p> <p><sup>24</sup> Now after those days his wife Elizabeth conceived ; and she hid herself five months, saying, <sup>25</sup> “ Thus hath the Lord dealt with me in the days wherein he looked on me to take away my reproach among men.”</p>	

SECT. III.

Announcement to Mary of the approaching Birth of Jesus.

MATT.	MARK	LUKE I.	JOHN
		<p><sup>26</sup> Now in the sixth month the angel Gabriel was sent by God unto a city of Galilee, the name of which was Nazareth, <sup>27</sup> to a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary. <sup>28</sup> And the angel came in unto her,* and said, “ Hail, highly-favoured one ! the Lord is with thee : blessed art thou among women.” <sup>29</sup> But she was troubled at the saying, and reasoned within herself what this salutation could be. <sup>30</sup> And the angel said unto her, “ Fear not, Mary ! for thou hast found favour with God.† <sup>31</sup> And, behold, thou wilt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.‡ <sup>32</sup> He will be great, and will be called Son of the Most High : and the Lord God will give unto him the throne of David his father : <sup>33</sup> and he will reign over the house of Jacob for ever ; § and of his kingdom there will be no end.” <sup>34</sup> But Mary said unto the angel, “ How shall this be, since I know not a man ? ” <sup>35</sup> And the angel answered and said unto her, “ The holy spirit will come upon thee, and the power of the Most High will overshadow thee :    therefore also thy holy offspring shall be called Son of God. <sup>36</sup> And, behold, Elizabeth thy</p>	

• Or, entered her abode, εισελθων προς αυτην. See Kuinoel.

† παρα τῷ Θεῷ.

‡ Ἰησοῦς, the Septuagint appellation corresponding to the Hebrew of *Joshua*, a *Saviour*.

§ εἰς τοὺς αἰῶνας.

|| Comp. Acts i. 8, Ps. xc. 1, 4.

MATT.	MARK	LUKE I.	JOHN
		kinswoman,—even she hath conceived a son in her old age: and this is the sixth month with her that was called barren: <sup>37</sup> for with God nothing shall be impossible.” <sup>38</sup> And Mary said, “Behold! the handmaid of the Lord! be it unto me according to to thy word.” And the angel departed from her.	

## S E C T. I V.

*Mary's Visit to Elizabeth.*

MATT.	MARK	LUKE I.	JOHN
		<p><sup>39</sup> Now Mary arose in those days, and went into the hill-country with haste, to a city of Judah. <sup>40</sup> And she entered into the house of Zachariah, and saluted Elizabeth. <sup>41</sup> And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with <i>the</i> holy spirit, <sup>42</sup> and cried out with a loud voice, and said, “Blessed <i>art</i> thou among women, and blessed <i>is</i> the fruit of thy womb. <sup>43</sup> And whence <i>is</i> this to me, that the mother of my Lord should come to me? <sup>44</sup> For, lo, as soon as the voice of thy salutation came to mine ears, the babe leaped with exultation in my womb. <sup>45</sup> And blessed* <i>is</i> she who believed that there will be an accomplishment of the things told her from the Lord.”</p> <p><sup>46</sup> And Mary said, “My soul doth magnify the Lord, <sup>47</sup> and my spirit rejoiceth in God my Saviour; <sup>48</sup> because he hath regarded the low estate of his handmaiden. For, behold, from henceforth all generations shall call me blessed; <sup>49</sup> because the Mighty One hath done great things for me; and holy <i>is</i> his name, <sup>50</sup> and his mercy <i>is</i> on them that fear him, from generation to generation. <sup>51</sup> He sheweth strength with his arm; he scattereth the proud in the imagination of their hearts. <sup>52</sup> He putteth down the mighty from <i>their</i> thrones, and exalteth the lowly. <sup>53</sup> He filleth the hungry with good things; and the rich he sendeth away empty. <sup>54</sup> He helpeth Israel his servant, in remembrance of <i>his</i> mercy, <sup>55</sup> (as he spake unto our fathers), to Abraham and to his offspring for ever.” †</p> <p><sup>56</sup> And Mary abode with her about three months, and <i>then</i> returned to her own house.</p>	

\* μακαρια.—In the other places, ver. 28, 42, *blessed* is the rendering of ευλογουμενη.

† έως αιωνος.—Throughout ver. 51–54, the aorist is rendered by our indefinite present.



SECT. V.

Birth of John the Baptist.

MATT.	MARK	LUKE I.	JOHN
		<p><sup>57</sup> Now Elizabeth's full time was come that she should be delivered ; and she brought forth a son.</p> <p><sup>58</sup> And her neighbours and her kindred heard that the Lord had showed great kindness towards her ; and they rejoiced with her. <sup>59</sup> And it came to pass, that on the eighth day they came to circumcize the child ; and they were calling him Zachariah, after the name of his father. <sup>60</sup> And his mother answered and said, " Nay ! but he shall be called John."</p> <p><sup>61</sup> And they said unto her, " There is no one among thy kindred that is called by this name." <sup>62</sup> But they made signs to his father, <i>to know</i> what he would wish him to be called. <sup>63</sup> And he asked for a writing-tablet, and wrote, saying, " John is his name : " and they all wondered. <sup>64</sup> But his mouth was immediately opened, and his tongue <i>loosed</i> ; and he spake, praising God.* <sup>65</sup> And amazement came on all that dwelt around them : and all these things were spoken of throughout all the hill-country of Judea. <sup>66</sup> And all that heard laid <i>them</i> up in their hearts, saying, " What child will this be ! " And the hand of the Lord was with him.</p> <p><sup>67</sup> And Zachariah his father was filled with <i>the</i> holy spirit, and prophesied, saying, <sup>68</sup> " Blessed be the Lord, the God of Israel ; for he hath visited and wrought redemption for his people, <sup>69</sup> and hath raised up a horn of salvation for us in the house of David his servant ; <sup>70</sup> (as he spake by the mouth of his holy prophets from ancient times) ; † <sup>71</sup> <i>even</i> salvation from our enemies, and from the hand of all that hate us ; <sup>72</sup> to perform the mercy <i>promised</i> to our fathers, and to remember <i>his</i> holy covenant ; <sup>73</sup> the oath which he sware to Abraham our father, <sup>74</sup> to grant unto us, that we, being delivered out of the hand of our enemies, might serve him, without fear, <sup>75</sup> in holiness and righteousness before him, all our days. <sup>76</sup> And thou, child, shalt be called <i>the</i> prophet of the Most High : for thou shalt go forth before the face of the Lord to prepare his ways ; <sup>77</sup> <i>in order</i> to give the knowledge of salvation unto his people by the remission of their sins, <sup>78</sup> through the tender mercy ‡</p>	

\* εὐλογῶν τὸν Θεόν.

† ἀπ' αἰῶνος.

‡ Lit. Bowels of mercy.

MATT.	MARK	LUKE I.	JOHN
		<p>of our God ; whereby the day-spring from on high hath visited us, <sup>79</sup> to give light to them that sit in darkness and in the shadow of death, in order to guide our feet into the way of peace.”</p> <p><sup>80</sup> Now the child grew, and became strong in spirit ; and he continued in the deserts until the day of his manifestation unto Israel.</p>	

SECT. VI.

Genealogy of Jesus Christ.\*

MATT. I.	MARK	LUKE III.	JOHN
<p>THE book of the generation of Jesus Christ, the son of David, the son of Abraham.†</p> <p><sup>1</sup> Abraham begat Isaac, and Isaac begat Jacob ; and Jacob begat Judah and his brethren ; <sup>2</sup> and Judah begat Phares and Zara, by Tamar ; and Phares begat Hezron : and Hezron begat Aram ; <sup>3</sup> and Aram begat Aminadab ; and Aminadab begat Naashon ; and Naashon begat Salmon ; <sup>4</sup> and Salmon began Boaz, by Rahab ; and Boaz begat Obed, by Ruth ; and Obed begat Jessé ; <sup>5</sup> and Jessé begat David the king ; and David the king begat Solomon, by her <i>that had been the wife</i> of Uriah ; <sup>7</sup> and Solomon begat Rehoboam ; and Rehoboam begat Abijah ; and Abijah begat Asa ; <sup>8</sup> and Asa begat Jehoshaphat ; and Jehoshaphat begat Jehoram ; and Jehoram begat Uzziah ; <sup>9</sup> and Uzziah begat Jotham ; and Jotham begat Ahaz ; and Ahaz begat Hezekiah ; <sup>10</sup> and Hezekiah begat Manasseh ; and Manasseh begat Amon ; and</p>		<p><sup>23</sup> JESUS—being (as was supposed) the son of Joseph, the son of Heli, <sup>24</sup> the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph, <sup>25</sup> the son of Mattathiah, the son of Amos, the son of Nahum, the son of Esli, the son of Naggé, <sup>26</sup> the son of Maath, the son of Mattathiah, the son of Semëi, the son of Joseph, the son of Judah, <sup>27</sup> the son of Joanna, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son of Neri, <sup>28</sup> the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, <sup>29</sup> the son of José, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, <sup>30</sup> the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, <sup>31</sup> the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David, <sup>32</sup> the son of Jessé, the son of Obed, the son of Boaz, the son of Salmon, the son of Naashon, <sup>33</sup> the son of</p>	

\* In these Genealogies the names are given as in Archbishop Newcome's Translation.

† Or, Genealogy of Jesus Christ, son of David, son of Abraham.

MATT. I.	MARK	LUKE III.	JOHN
<p>Amon begat Josiah ; <sup>11</sup> and Josiah begat Jeconiah and his brethren, about the removal to Babylon : <sup>12</sup> and after the removal to Babylon, Jeconiah begat Salathiel ; and Salathiel begat Zerubbabel ; <sup>13</sup> and Zerubbabel begat Abiud ; and Abiud begat Eliakim ; and Eliakim begat Azor ; <sup>14</sup> and Azor begat Sadoc ; and Sadoc begat Achim ; and Achim begat Eliud ; <sup>15</sup> and Eliud begat Eleazar ; and Eleazar begat Matthan ; and Matthan begat Jacob ; <sup>16</sup> and Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.</p> <p><sup>17</sup> All the generations, therefore, from Abraham unto David <i>are</i> fourteen generations ; and from David unto the removal to Babylon <i>are</i> fourteen generations ; and from the removal to Babylon unto Christ <i>are</i> fourteen generations.</p>		<p>Aminadab, the <i>son</i> of Aram, the <i>son</i> of Hezron, the <i>son</i> of Phares, the <i>son</i> of Judah, <sup>34</sup> the <i>son</i> of Jacob, the <i>son</i> of Isaac, the <i>son</i> of Abraham, the <i>son</i> of Terah, the <i>son</i> of Nahor, <sup>35</sup> the <i>son</i> of Serug, the <i>son</i> of Reü, the <i>son</i> of Peleg, the <i>son</i> of Eber, the <i>son</i> of Salah, <sup>36</sup> the <i>son</i> of Cainan, the <i>son</i> of Arphaxad, the <i>son</i> of Shem, the <i>son</i> of Noah, the <i>son</i> of Lamech, <sup>37</sup> the <i>son</i> of Methuselah, the <i>son</i> of Enoch, the <i>son</i> of Jared, the <i>son</i> of Mahalaleel, the <i>son</i> of Cainan, <sup>38</sup> the <i>son</i> of Enoch, the <i>son</i> of Seth, the <i>son</i> of Adam, the <i>son</i> of Ged.</p>	

SECT. VII.

*Announcement to Joseph of the approaching Birth of Jesus.*

MATT. I.	MARK	LUKE	JOHN
<p><sup>18</sup> Now the birth of Jesus Christ was thus : for* his mother Mary having been espoused to Joseph, before they came together, she proved to have conceived of <i>the</i> holy spirit. <sup>19</sup> Now Joseph her husband, being a righteous <i>man</i>, and not willing to expose her, purposed to put her away privately. <sup>20</sup> But while he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, "Joseph, son of David ! fear not to take unto <i>thee</i> Mary thy wife : for that which is conceived in her is of <i>the</i> holy spirit. <sup>21</sup> And she will bring forth a son, and thou shalt call his name Jesus : for he shall save his people from their sins."</p>			

\* γαρ, *for*, seems to imply *and not in the ordinary way* after "thus."

MATT. I.	MARK	LUKE	JOHN
<p><sup>22</sup> (Now all this came to pass so that it was fulfilled • which was spoken by the Lord through the prophet, saying, <sup>23</sup> ‘ Behold, the virgin will conceive, and bring forth a son, and they will call his name Emmanuel, ’ which being interpreted is, God with us).† <sup>24</sup> But Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto <i>him</i> his wife ; <sup>25</sup> yet knew her not till she had brought forth her first-born son : and he called his name Jesus.</p>	<p>Is. 7 ; 14.</p>		

SECT. VIII.

*Birth of Jesus, with connected Circumstances.*

MATT.	MARK	LUKE II.	JOHN
		<p>Now it came to pass in those days, that there went forth a decree from Cæsar Augustus, that all the land should be enrolled. <sup>2</sup> (The enrollment itself was first made when Cyrenius was governor of Syria).‡ <sup>3</sup> And all went to be enrolled, every one to his own city. <sup>4</sup> And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem ; (because he was of the house and lineage of David) ; <sup>5</sup> to be enrolled with Mary his espoused wife, who was with child. <sup>6</sup> Now it came to pass while they were there, that the days were accomplished that she should be delivered. <sup>7</sup> And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn.</p> <p><sup>8</sup> And there were in the same country, shepherds abiding in the fields, and keeping watch over their flock by night. <sup>9</sup> And, lo, an angel of the Lord stood near them, and the glory of the Lord shone round about them : and they were exceedingly afraid. <sup>10</sup> And the angel said unto them, “ Fear</p>	

• The original expression *ἵνα* (or *ὅπως*) *πληρωθῇ* is, throughout, rendered so as to denote the event and not the *final cause*. Nevertheless, where it respects the fulfilment of prophecy, the ordinary rendering is correct ; for the event was, of course, the appointment of HIM who foretold it.

† Or, God *is* with us.

‡ The decree was issued, and the population of Palestine was set in motion : but the enrollment was from some cause suspended ; and it was not actually made, till the time when Cyrenius was Governor of Syria. See the Preliminary Dissertations.

MATT.	MARK	LUKE II.	JOHN
		<p>not: for behold, I bring you good tidings of great joy, which shall be to all the people; <sup>11</sup> that this day, in the city of David, hath been born for you a Saviour”—who is Christ the Lord.* <sup>12</sup> “And this is a sign unto you; Ye will find a babe wrapped in swaddling-clothes, lying in a manger.” <sup>13</sup> And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, <sup>14</sup> “Glory to God in the highest <i>heavens</i>, and on earth peace! <i>there is</i> good will towards men.”† <sup>15</sup> And it came to pass, when the angels were gone away from them into heaven, that the shepherds said one to another, “Let us now go over unto Bethlehem, and see this thing which hath come to pass, which the Lord hath made known to us.” <sup>16</sup> And they went with haste, and found both Mary and Joseph, and the babe lying in the manger. <sup>17</sup> But when they had seen it, they made known the saying which had been told them concerning this child. <sup>18</sup> And all they that heard it wondered at the things which were told them by the shepherds. <sup>19</sup> But Mary laid up all these things and pondered <i>them</i> in her heart. <sup>20</sup> And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, according as it had been told unto them.</p> <p><sup>21</sup> And when eight days were accomplished for circumcizing him, then his name was called Jesus, the name given by the angel before he was conceived in the womb.</p>	

SECT. IX.

*Presentation of Jesus in the Temple.*

MATT.	MARK	LUKE II.	JOHN
		<p><sup>22</sup> AND when the days of their purification were accomplished, according to the law of Moses, they brought him to Jerusalem, to present <i>him</i> to the Lord; <sup>23</sup> (as it is written in the law of the Lord, <sup>24</sup> “Every male that openeth the womb, shall be called</p>	<p><i>Numb. 18; 15.</i></p>

\* Or, this day hath been born, for you, in the city of David, a Saviour, who is *the* anointed Lord.

† Taking καὶ Hellenistically, Kulnoel thus interprets—Glory to God, Most High! for on earth there is prosperity; he loveth men.

MATT.	MARK	LUKE II.	JOHN
		<p>holy to the Lord);’<sup>24</sup> and to offer a sacrifice according to that which is enjoined in the law of the Lord, ‘A pair of turtledoves or two young pigeons.’</p> <p><sup>25</sup> And, behold, there was a man in Jerusalem whose name <del>was</del> Simeon; and this man <del>was</del> righteous and devout, waiting for the consolation of Israel: and <del>the</del> holy spirit was upon him. <sup>26</sup> And it was signified unto him by the holy spirit, that he should not see death, before he had seen the Anointed of the Lord.*</p> <p><sup>27</sup> And he came in the spirit into the temple; and when the parents brought in the child Jesus, to do according to what was appointed by the law concerning him, <sup>28</sup> he also took him up in his arms, and he blessed God, and said, <sup>29</sup> “Now, Lord, thou lettest thy servant depart in peace, according to thy word;† <sup>30</sup> for mine eyes have seen thy salvation, <sup>31</sup> which thou hast prepared before the face of all the peoples; <sup>32</sup> a light for the illumination of the Gentiles, and the glory of thy people Israel.” <sup>33</sup> And his father and mother wondered at those things which were spoken concerning him. <sup>34</sup> And Simeon blessed them, and said unto Mary his mother, “Lo! this <i>child</i> is set for the fall and rising again of many in Israel; and for a sign to be spoken against; <sup>35</sup> (yea, a sword shall pierce through thy own soul also); that the purposes of many hearts may be disclosed.”</p> <p><sup>36</sup> There was also Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher; (she was far advanced in age,‡ having lived with a husband seven years from her virgin-state, <sup>37</sup> and herself a widow of about fourscore and four years); who departed not from the temple, serving God with fastings and prayers, night and day. <sup>38</sup> And she, coming up that same hour, gave thankful acknowledgments unto the Lord, and spake concerning him to all that were waiting for redemption in Jerusalem.§</p> <p><sup>39</sup> And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. <sup>40</sup> And the child grew, and became strong in spirit, filled with wisdom: and the grace of God was upon him.</p>	<p>Lev. 12; 8.</p>

\* τοῦ χριστοῦ Κυρίου.

† Or, Now, Sovereign Lord, thou art dismissing thy servant according to thy word, in peace; for &c.

‡ Litt. in many days.

§ Here is commonly introduced the narrative in the following section—thus making Luke ii. 39, correspond with Matt. ii. 22, 23. As the words of St. Luke imply that he was not acquainted with the record in Matt. ii. it appears best to leave these verses in their present situation.

SECT. X.

Visit of the Magi—Flight into Egypt—Return to Galilee.

MATT. II.	MARK	LUKE	JOHN
<p>Now after Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came Magi from the east to Jerusalem, <sup>2</sup> saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to do him homage." <sup>3</sup> But when Herod the king heard it, he was troubled, and all Jerusalem with him. <sup>4</sup> And gathering together all the chief priests and scribes of the people, he inquired of them, "Where is the Christ born?" <sup>5</sup> And they said unto him, "In Bethlehem of Judea: for thus it is written by the prophet, <sup>6</sup> 'And thou Bethlehem, in the land† of Judah, art by no means least among the governors of Judah: for out of thee shall come a governor, who shall tend my people Israel.' " <sup>7</sup> Then Herod, having privately called the Magi, carefully inquired of them the time when the star appeared. <sup>8</sup> And he sent them to Bethlehem, and said, "Go and search carefully concerning the child; and when ye have found him, bring me word, that I also may come and do him homage." <sup>9</sup> Now when they had heard the king, they departed; and, behold, the star which they had seen in the east went before them, till it came and stood over where the child was. <sup>10</sup> And when they saw the star, they rejoiced with exceeding great joy; <sup>11</sup> and going into the house, they saw the child with Mary his mother, and fell down, and did him homage; and having opened their treasures, they presented gifts unto him, gold and frankincense and myrrh. <sup>12</sup> And having been warned in a dream not to return to Herod, they departed to their own country by another way.</p> <p><sup>13</sup> But when they had departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, "Arise and take the child and his mother, and flee into Egypt, and be thou there until I tell thee to return: for Herod is about to seek the child, to destroy him." <sup>14</sup> And he arose, and took the child and his mother by night, and departed into Egypt: <sup>15</sup> and he was there until the death of Herod: so that it was fulfilled which was spoken by the</p>	<p>Mic. 5; 2.</p>		

\* See Benson's Chronology of our Saviour's Life, p. 61.

† Or, a city, γη. See Schleusner.



MATT. II.	MARK	LUKE	JOHN
Lord, through the prophet, saying, ‘ Out of Egypt I have called my son.’	<i>Hos. 11; 1.</i>		
<sup>16</sup> Then Herod, seeing that he was deceived by the Magi, was exceeding wroth ; and sent forth and slew all the male children that were in Bethlehem and in all its borders, from two years old and under, according to the time which he had carefully inquired of the Magi. <sup>17</sup> Then was fulfilled that which was spoken by Jeremiah the prophet, saying, <sup>18</sup> ‘ In Ramah was a voice heard, lamentation and weeping and great mourning ; Rachel weeping for her children, and she would not be comforted, because they are not.’	<i>Jer. 31; 15.</i>		
<sup>19</sup> But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, <sup>20</sup> saying, “ Arise and take the child and his mother, and go into the land of Israel : for they are dead who sought the child’s life.” <sup>21</sup> And he arose, and took the child and his mother, and came into the land of Israel. <sup>22</sup> But having heard that Archelaus was reigning over Judea in the room of Herod his father, he was afraid to go thither ; but, being warned in a dream, he departed into the parts of Galilee : <sup>23</sup> and he came and dwelt in a city called Nazareth : so that it was fulfilled which was spoken by the prophets, ‘ He shall be called a Nazarene.’			

SECT. XI.

*Jesus at the Passover when Twelve Years of Age.*

MATT.	MARK	LUKE II.	JOHN
		<sup>41</sup> AND his parents went every year to Jerusalem at the feast of the passover. <sup>42</sup> And when he was twelve years old, they having gone up to Jerusalem after the custom of the feast, <sup>43</sup> and having fulfilled the appointed days, as they were returning, the child Jesus remained behind in Jerusalem. And Joseph and his mother did not know it ; <sup>44</sup> but, supposing him to be in the company,* they went a day’s journey. And they kept seeking for him among <i>their</i> kindred and acquaintance ; <sup>45</sup> and when they found him not, they turned back again to Jerusalem, seeking him. <sup>46</sup> And it came to pass, that after three days they found him in the temple, sitting in	

\* Or, in the caravan, *ἐν τῇ συνοδίᾳ*.

MATT.	MARK	LUKE II.	JOHN
		<p>the midst of the Rabbis,* both hearing them, and asking them questions. 47 Now all that heard him were astonished at his understanding and answers. 48 And when <i>his parents</i> saw him, they were amazed: and his mother said unto him, "Child, why hast thou thus dealt with us? behold, thy father and I have been seeking thee greatly distressed." 49 And he said unto them, "How is it that ye were seeking me? knew ye not that I must be in my Father's house?"† 50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth, and was subject unto them. And his mother kept all these things in her heart.</p> <p>52 And Jesus increased in wisdom, and in stature, and in favour with God and men.</p>	

\* των διδασκαλων.

† εν τοις του πατρος μου.

## *Dates of the Jewish Festivals during our Saviour's Ministry.*

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The 15th year of the reign of Tiberius, *Luke* iii. 1, reckoning from the death of Augustus, began the 19th of August, A.D. 28. We may suppose the Baptist to have begun his preaching a short time before the Feast of Tabernacles that year; and the baptism of Jesus to have occurred in the interval before the Passover of the year 29. The Passover of A.D. 30, was, on this calculation, the period of our Lord's Crucifixion.—See Supplement to Dissertation IV.

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A.D. 28.	The Feast of Tabernacles began.....	Sept. 24.
	_____ Dedication — .....	Dec. 2.
A.D. 29.	_____ Passover — .....	Mar. 19.
	_____ Pentecost — .....	May 8.
	_____ Tabernacles — .....	Sept. 13.
	_____ Dedication — .....	Nov. 21.
A.D. 30.	_____ Passover — .....	Apr. 7.
	_____ Pentecost — .....	May 27.

RECORDS OF CHRIST'S MINISTRY.

PART I.

THE PREACHING OF JOHN THE BAPTIST :  
AND THE MINISTRY OF CHRIST, TO HIS FIRST MIRACLE.

SECT. I.\*

*General View of the Dispensation by Jesus Christ ; His Power and Dignity.*

MATT.	MARK	LUKE	JOHN I.
			<p>In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> The same was in the beginning with God. <sup>3</sup> All things were made by him ; and without him was not any thing made that was made. <sup>4</sup> In him was life ; and the life was the light of men. <sup>5</sup> And the light shineth in darkness ; and the darkness comprehended it not.</p> <p><sup>6</sup> There was a man sent from God, whose name was John. <sup>7</sup> The same came for a witness, to bear witness of the Light, that all men through him might believe. <sup>8</sup> He was not that Light, but was sent to bear witness of that Light. <sup>9</sup> That was the true Light, which lighteth every man that cometh into the world. <sup>10</sup> He was in the world, and the world was made by him, and the world knew him not. <sup>11</sup> He came unto his own, and his own received him not. <sup>12</sup> But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name : <sup>13</sup> who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. <sup>14</sup> And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father), full of</p>

\* The rendering in this Section is according to the common version : in the Appendix will be given two other renderings.

MATT.	MARK	LUKE .	JOHN I.
			grace and truth.— <sup>15</sup> John bare witness of him, and cried, saying, “ This was he of whom I spake, He that cometh after me is preferred before me : for he was before me.”— <sup>16</sup> For* of his fulness have all we received, and grace for grace. <sup>17</sup> For the law was given by Moses, <i>but</i> grace and truth came by Jesus Christ. <sup>18</sup> No one hath seen God at any time ; the only-begotten Son, who is in the bosom of the Father, he hath declared <i>him</i> .

SECT. II.

General View of the Ministry of the Baptist.

MATT. III.	MARK I.	LUKE III.	JOHN
	THE beginning of the gospel of Jesus <i>the</i> Christ, <i>the</i> Son of God, <i>was this</i> :—		
Now in those days cometh John the Baptist, preaching in the desert of Judea, <sup>2</sup> and saying, “Repent ye : for the kingdom of heaven draweth near.”  <sup>3</sup> For this is he that was spoken of by Isaiah the prophet, saying, ‘The voice of one crying in the desert,	<sup>2</sup> As it is written in Isaiah the prophet,† ‘Behold, I send my messenger before thy face, who shall prepare thy way ;’ <sup>3</sup> ‘The voice of one crying in the desert, Prepare ye the way of the Lord, make his paths straight ;’ <sup>4</sup> <i>so</i> John came baptizing in the desert, and proclaiming‡ the	Now in the fifteenth year of the government of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip being tetrarch of Iturea and of the region of Trachonitis, and Lysanias being tetrarch of Abilene, <sup>2</sup> under the high-priest Annas, and Caiaphas,‡ the word of God came unto John, the son of Zachariah, in the desert. <sup>3</sup> And he came into all the region about the Jordan, proclaiming the baptism of repentance for the remission of sins : §  <sup>4</sup> as it is written in the book of the words of Isaiah the prophet, saying, ‘The voice of one crying in the desert,	

\* Griesbach reads *ὅτι*, rendered *for* in ver. 15, 17.

† R. T., in the prophets. *Mill thinks the original reading was, in the prophet.*—The passages cited are *Mal.* iii. 1, and *Is.* xl. 2.

‡ R. T., under the high-priests Annas and Caiaphas, *which reading Kuinoel prefers.*

§ Or, proclaiming “ Baptism of repentance for remission of sins”.

MATT. III.	MARK I.	LUKE III.	JOHN
<p>Prepare ye the way of the LORD, make his paths straight.'</p>	<p>baptism of repentance for the remission of sins.</p>	<p>Prepare ye the way of the LORD, make his paths straight. <sup>5</sup> Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked <i>places</i> shall be made straight, and the rough ways <i>shall be</i> made smooth ; <sup>6</sup> and all flesh shall see the salvation of God.'</p>	
<p><sup>4</sup> Now this John had his raiment of camel's hair, and a leathern girdle about his loins ; and his food was locusts and wild honey.</p>	<p><sup>6</sup> Now John was clothed with camel's hair, and with a leathern girdle about his loins ; and he ate locusts and wild honey.</p>		
<p><sup>5</sup> Then went forth unto him Jerusalem, and all Judea, and all the region round about the Jordan ; <sup>6</sup> and they were baptized by him in the Jordan, confessing their sins.</p>	<p><sup>5</sup> And there went out unto him all the land of Judea, and all the inhabitants of Jerusalem ; and they were baptized by him in the river Jordan, confessing their sins.</p>		
<p><sup>7</sup> But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, " Ye broods of vipers ! who hath warned you to flee from the wrath about to come ? <sup>8</sup> Bring forth therefore fruit meet for repentance : <sup>9</sup> and think not to say within yourselves, ' We have Abraham for our father ; ' for I say unto you, God is able from these stones to raise up children unto Abraham. <sup>10</sup> But even now the ax is lying at the root of the trees : every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire.</p>		<p><sup>7</sup> Then said he to the multitudes that came forth to be baptized by him, " Ye broods of vipers ! who hath warned you to flee from the wrath about to come ? <sup>8</sup> Bring forth therefore fruits meet for repentance, and begin not to say within yourselves, ' We have Abraham for our father ; ' for I say unto you, God is able from these stones to raise up children unto Abraham. <sup>9</sup> But even now the ax is lying at the root of the trees : every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire."</p>	

MATT. III.	MARK I.	LUKE III.	JOHN
		<p><sup>10</sup> And the multitudes asked him, saying, "What therefore shall we do?"</p> <p><sup>11</sup> But he answereth and saith unto them, "Let him that hath two vests, give <i>one</i> to him that hath none; and let him that hath provisions, do likewise."</p> <p><sup>12</sup> Now there came also publicans to be baptized; and they said unto him, "Rabbi! * what shall we do?" <sup>13</sup> And he said unto them, "Exact no more than that which is appointed for you."</p> <p><sup>14</sup> And the soldiers† also asked him, saying, "And what shall we do?" And he said unto them, "Use not violent extortion towards any one, neither accuse <i>any</i> falsely; and be content with your wages."</p> <p><sup>15</sup> Now as the people were in expectation, and all were reasoning in their hearts concerning John, whether he were the Christ; <sup>16</sup> John answered <i>them</i> all, saying, "I indeed am baptizing you with water; but one mightier than I is coming, the thong of whose sandals I am not worthy to unloose: he will baptize you with</p>	
<p><sup>11</sup> I indeed am baptizing you with water unto repentance: but he that cometh after me is mightier than I, whose sandals I am not worthy to carry: he will baptize you with</p>	<p><sup>7</sup> And he preached, saying, "There cometh after me one mightier than I, the thong of whose sandals I am not worthy to stoop down and unloose. * I indeed</p>		

\* *Διδασκαλος* will be rendered *Rabbi*, when this seems best to express the force of the word. The associations with *Teacher* are not yet sufficiently fixed; and *Master* is often ambiguous in its import. It is evident from *John* i. 38, that *διδασκαλος* is the rendering of *ῥαββι*.

† *στρατευομενοι*, persons engaged in military service. Luke often uses *στρατιωτης*, *soldier*, and it seems, therefore, reasonable to conclude that he meant to denote that these persons were actually engaged in some warlike expedition.



MATT. III.	MARK I.	LUKE III.	JOHN
<i>the</i> holy spirit, and <i>with</i> fire: <sup>12</sup> whose winnowing-shovel <i>is</i> in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the granary, but will burn up the chaff with unquenchable fire."	baptize you with water: but he will baptize you with <i>the</i> holy spirit."	<i>the</i> holy spirit and <i>with</i> fire: <sup>17</sup> whose winnowing-shovel <i>is</i> in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather the wheat into his granary, but will burn up the chaff with unquenchable fire."	
		<sup>18</sup> Giving, therefore, many and different exhortations, he continued publishing his glad tidings to the people.*	
		<sup>19</sup> But Herod the tetrarch, being reproved by him concerning Herodias his brother's wife, and concerning all the evil things which Herod did, <sup>20</sup> added this also above all, that he shut up John in prison.	

SECT. III.  
*The Baptism of Jesus, near Bethabara.*

MATT. III.	MARK I.	LUKE III.	JOHN
<sup>13</sup> THEN cometh Jesus from Galilee to the Jordan unto John, to be baptized by him. <sup>14</sup> But John forbad him, saying, "I have need to be baptized by thee, and comest thou to me?" <sup>15</sup> But Jesus answering said unto him, "Suffer <i>it</i> now: for thus it becometh us to fulfil all righteousness."† Then he suffered him. <sup>16</sup> And Jesus, having	<sup>9</sup> AND it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.		
		<sup>21</sup> Now it came to pass,	

\* Πολλα μεν ουν και ιτερα παρακαλων ευηγγελιζετο τον λαον.

† Or, every righteous ordinance, πασαν δικαιοσυνην.

MATT. III.	MARK I.	LUKE III.	JOHN
been baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and coming upon him: <sup>17</sup> and lo, a voice from the heavens, saying, "This is my beloved Son, in whom I am well pleased."	<sup>10</sup> And straightway coming up from the water, he saw the heavens divided, and the spirit descending upon him as a dove: <sup>11</sup> and a voice came from the heavens, saying, "Thou art my beloved Son, in whom I am well pleased."	when all the people were baptized, that Jesus also having been baptized, and praying, the heaven was opened, <sup>22</sup> and the holy spirit descended upon him in a bodily appearance like a dove, and a voice came from heaven, saying, "Thou art my beloved Son; in thee I am well pleased." <sup>23</sup> And Jesus himself was about thirty years of age, when beginning his ministry.*	

## SECT. IV.

*The Sojourn of Christ in the Desert; His Temptations.*

MATT. IV.	MARK I.	LUKE IV.	JOHN †
<p>THEN was Jesus led up by the spirit into the desert to be tempted by the devil.</p> <p><sup>2</sup> And having fasted forty days and forty nights, he afterward hungered. <sup>3</sup> And the tempter came to him and said, "If thou art the Son of God command that these stones become bread."† <sup>4</sup> But he answered and said, "It is written, 'Man shall</p>	<p><sup>12</sup> AND immediately the spirit sendeth him forth into the desert. <sup>13</sup> And he was in the desert forty days, being tempted by Satan: and he was with the wild beasts: and the angels ministered unto him.</p> <p><i>Deut. 8; 3.</i></p>	<p>AND Jesus being full of the holy spirit returned from the Jordan, and was led by the spirit into the desert, <sup>2</sup> for forty days, being tempted by the devil. And he ate nothing in those days: and when they were ended, he afterward hungered. <sup>3</sup> And the devil said unto him, "If thou art the Son of God, command this stone that it become bread."† <sup>4</sup> And Jesus answered him, saying, "It is written, 'Man shall</p>	

\* So Wolf, Griesbach, Schleusner, Kuinoel, and others.—The remainder of this chapter, containing the Genealogy, will be found in the Introduction, Sect. vi., p. 6.

† If the second verse of St. John's Gospel refer to this period, it may be inserted here.

‡ In Matthew *αροι*, loaves, in Luke *αρος*, a loaf; but, for the sake of the next verse, bread is the most convenient rendering.

MATT. IV.	MARK	LUKE IV.	JOHN
not live by bread alone, but by every word that proceedeth out of the mouth of God.' "		not live by bread alone, but by every word of God.' "	
* <sup>5</sup> Then the devil taketh him to the holy city, and placeth him on the wing of the temple, <sup>6</sup> and saith unto him, "If thou art <i>the</i> Son of God, cast thyself down: for it is written, 'He will give his angels charge concerning thee: and in <i>their</i> hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' " <sup>7</sup> Jesus said unto him, "Again it is written, 'Thou shalt not tempt <i>the</i> Lord thy God.' "	<i>Ps. 91: 11, 12.</i>	<sup>9</sup> And he led him to Jerusalem, and placed him on the wing of the temple, and said unto him, "If thou art <i>the</i> Son of God, cast thyself down from hence; <sup>10</sup> for it is written, 'He will give his angels charge concerning thee, to keep thee: <sup>11</sup> and in <i>their</i> hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' " <sup>12</sup> And Jesus answering said unto him, "It is said, 'Thou shalt not tempt <i>the</i> Lord thy God.' "	
<sup>8</sup> Again, the devil taketh him to a very high mountain, and showeth him all the kingdoms of the world,† and the glory of them;		<sup>5</sup> And the devil, taking him up to a high mountain, showed him all the kingdoms of the land† in a moment of time. <sup>6</sup> And the devil said unto him, "I will give thee all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will, I give it. <sup>7</sup> If therefore thou wilt do reverence before me, all shall be thine." <sup>8</sup> And Jesus answered and said unto him, "It is written, 'Thou shalt revere <i>the</i> Lord thy God, and	
<sup>9</sup> and saith unto him, "All these things will I give thee, if thou wilt fall down and do me reverence." <sup>10</sup> Then saith Jesus unto him, "Get thee behind me, Satan: for it is written, 'Thou shalt revere <i>the</i> Lord thy	<i>Deut. 6; 16.</i>		
	<i>Deut. 6; 13.</i>		

\* The second temptation in Matthew is the third in Luke; and *vice versa*.

† Matthew has *του κόσμου*, Luke *της οικουμένης*. The latter uses the same word for the land of Palestine in ch. ii. 1 of the Gospel, and also in Acts xi. 28, as is evident from ver. 29.

MATT. IV.	MARK	LUKE IV.	JOHN
God, and him only shalt thou worship.' " *		him only shalt thou worship.' " *	
11 Then the devil leaveth him ; and, behold, angels came and ministered unto him.		13 And when the devil had ended every temptation, he departed from him for a season.	

SECT. V.

Testimony of the Baptist to a Deputation from the Sanhedrim, which came to him at Bethabara. The first Disciples of Jesus.

MATT.	MARK	LUKE	JOHN I.
		John 1; 15. (p. 16.)	19 AND this is the testimony of John, when the Jews sent Priests and Levites from Jerusalem to ask him, " Who art thou ? " 20 And he confessed, and denied not : yea he confessed, " I am not the Christ." 21 And they asked him, " What, therefore ? Art thou Elijah ? " And he saith, " I am not." 22 " Art thou the prophet ? " And he answered, " No." 23 They said therefore unto him, " Who art thou ? that we may give an answer to them that sent us : what sayest thou concerning thyself ? " 24 He said, " I am ' the voice of one crying in the desert, Make straight the way of the Lord,' as said Isaiah the prophet." 25 (And they who were sent were of the Pharisees). 26 And they asked him, and said unto him, " Why therefore dost thou baptize, if thou art not the Christ, nor Elijah, nor the prophet ? " 27 John answered them, saying, " I baptize with water : but one hath stood in the midst of you, whom ye know not ; 28 even he who cometh after me, the thong of whose sandal I am not worthy to unloose." 29 These things took place at Bethany † beyond the Jordan, where John was baptizing.
		Deut. 18; 15.	30 The next day he seeth Jesus coming unto him, and saith, " Behold the Lamb of God, that taketh away the sin of the world. 31 This is he concerning whom I said, ' After me cometh a man who is preferred before me : for he was before me.' ‡ 32 And I
		Is. 40; 3.	

\* Προσκυνησεις Κυριον τον Θεον σου, και αυτω μονω λατρευσεις. The Septuagint has φοβηθησθ for προσκυνησεις.

† The common reading is Bethabara.—It was near the Ford of the Jordan above Jericho.

‡ Οτι, who hath taken precedence of me, for he was my principal, ος εμπροσθεν μου γεγονεν οτι πρωτος μου ην.

MATT.	MARK	LUKE	JOHN I.
			<p>knew him not <i>before</i> :<sup>*</sup> but that he might be made manifest to Israel, for this I came baptizing with water.”<sup>32</sup> And John bare testimony, saying, “I saw the spirit descending from heaven as a dove, and it abode upon him. <sup>33</sup> And I knew him not <i>before</i> : but he that sent me to baptize with water, had said unto me, ‘Upon whomsoever thou shalt see the spirit descending, and abiding upon him, the same is he that baptizeth with <i>the</i> holy spirit.’”<sup>34</sup> And I saw, and bare testimony that this is the Son of God.”</p> <p><sup>35</sup> The next day John was again standing <i>there</i>, and two of his disciples ; <sup>36</sup> and looking upon Jesus as he was walking along, he saith, “Behold the Lamb of God !” <sup>37</sup> And the two disciples heard him speaking <i>thus</i>, and they followed Jesus. <sup>38</sup> But Jesus turning and seeing them following <i>him</i>, saith unto them, “What are ye seeking ?” And they said unto him, “Rabbi,” (which signifieth, being interpreted, Teacher), “where abidest thou ?” <sup>39</sup> He saith unto them, “Come and see.” They came and saw where he abode, and they abode with him that day : (it was about the tenth hour). <sup>40</sup> Andrew, the brother of Simon Peter, was one of the two who heard from John, and followed him. <sup>41</sup> He first findeth his own brother Simon, and saith unto him, “We have found the Messiah,” (which is, being interpreted, <i>the</i> Christ, <i>i. e.</i> <i>the Anointed</i>). <sup>42</sup> And he brought him to Jesus. Jesus looking at him, said, “Thou art Simon the son of Jonah ; thou shalt be called Cephas :” (which is, interpreted, Peter, <i>i. e.</i> <i>Rock</i>).</p> <p><sup>43</sup> The next day he purposed to go forth into Galilee ; and he findeth Philip, and saith unto him, “Follow me.” <sup>44</sup> Now Philip was of Bethsaida, the city of Andrew and Peter. <sup>45</sup> Philip findeth Nathanael, and saith unto him, “We have found him of whom Moses wrote in the law, and <i>also</i> the prophets, Jesus the son of Joseph, who <i>is</i> from Nazareth.” <sup>46</sup> And Nathanael said unto him, “Can any thing good come out of Nazareth ?” Philip saith unto him, “Come and see.” <sup>47</sup> Jesus saw Nathanael coming to him, and saith concerning him, “Behold an</p>

<sup>\*</sup> Comp. Matt. iii. 14. John knew the personal character of Jesus ; but, till the holy spirit came upon Jesus at his baptism, he did not know who the person was, to prepare for whom he was himself sent. The verb here, and in ver. 33 is γινῶσκω, *I had known*, or, *I knew*.

MATT.	MARK	LUKE	JOHN I.
			Israelite indeed, in whom is no guile!" 48 Nathanael saith unto him, "Whence knowest thou me?" Jesus answered and said unto him, "Before Philip called thee, when thou wast under the fig tree, I saw thee." 49 Nathanael answered and saith unto him, "Rabbi! thou art the Son of God! thou art the King of Israel!" 50 Jesus answered and said unto him, "Because I said unto thee, 'I saw thee under the fig-tree,' believest thou? thou wilt see greater things than these." 51 And he saith unto him, "Verily, verily, I say unto you, Henceforth ye will see heaven opened, and the angels of God ascending and descending upon the Son of man."

SECT. VI.

*The Marriage at Cana : Our Lord's First Miracle.*

MATT.	MARK	LUKE	JOHN II.
			AND on the third day* there was a marriage-feast in Cana of Galilee; and the mother of Jesus was there: 2 and both Jesus was invited, and his disciples, to the marriage-feast. 3 And the wine failing, the mother of Jesus saith unto him, "They have no wine." 4 Jesus saith unto her, "Woman,† what hast thou to do with me? is not mine hour come?" 5 His mother saith unto the servants, "Whatsoever he saith unto you, do it." 6 Now there were lying there six stone vessels for water, (according to the purification‡ of the Jews), containing two or three firkins apiece. 7 Jesus saith unto them, "Fill the vessels with water." And they filled them up to the brim. 8 And he saith unto them, "Draw some out now, and bear unto the president of the feast."§

\* The third day from our Lord's setting out for Galilee. Cana was about sixty miles from Bethabara, and six from Nazareth. The marriage-festivals frequently lasted seven or eight days. The presence of Jesus on this occasion, may have caused a greater attendance than had been anticipated, and, in consequence, a failure of the supply of wine before the termination of the festival.

† Comp. ch. xix. 26. Γυνή was often used by the Greeks in addressing persons of the highest stations in society. Our Lord's remonstrance implies, that the time to exercise his Heavenly Father's commission was come, and that his mother must no longer expect from him obedience to her as a son.

‡ καθαρισμος here expresses the custom of washing before and after eating.

§ αρχιτρικλινος, the person who presided at the tables, which, with their couches, were so arranged as to form three sides of a rectangle.

MATT.	MARK	LUKE	JOHN II.
			And they bare it." <sup>9</sup> Now when the president tasted the water that had been made wine, and knew not whence it was, (but the servants who drew out the water knew); the president calleth the bridegroom, <sup>10</sup> and saith unto him, "Every man first setteth forth the good wine, and when <i>the guests</i> have well drunk, then the worse : thou hast kept the good wine until now."
			<sup>11</sup> This beginning of <i>his</i> miracles Jesus made at Cana of Galilee, and <i>thus</i> manifested his glory ; and his disciples believed on him.
			<sup>12</sup> After this, he went down to Capernaum, himself, and his mother, and his brethren, and his disciples : and they abode there not many days.*

\* From Capernaum, as we immediately find, our Lord went to the Passover, which this year occurred on the 19th of March. (See the Supplement to the Fourth Dissertation). Capernaum, according to the usual route through the Peræa, was about 90 miles from Jerusalem—say five days' journey. We may suppose our Lord to have left Capernaum on the 14th, and to have arrived there from Cana, (one day's journey), on the 6th, the day after the sabbath. We may place his First Miracle on the 4th, and suppose that he reached Cana on the 2nd. This will place the call of Nathanael on the 27th of February ; the reception of Andrew, John, and Peter on the 26th, which was the sabbath ; the return of Christ to the Baptist, on the 25th, which was preceded by the arrival of the Deputation from the Sanhedrim, the day before, on which day we may suppose that our Lord left the mountains near Jericho which had been the scene of his temptation. Reckoning back forty days from Feb. 24th, we come to the 15th of January, which we may fix for the Baptism of our Lord. (In the 1st Edition it is placed on the 20th). If deemed preferable, a still earlier date may be assumed. The Baptist would re-commence his ministry soon after the short winter of Palestine was over ; and, in the plain of Jordan, he might do this in the early part of January. This re-commencement appears to have been selected by our Lord as the suitable time to present himself at the baptism of his Forerunner.



The following Part of the Gospel Records, commences our Lord's public annunciation of his divine mission ; with which he began his prophetic year. This—"the acceptable year of Jchovah"—may be surveyed under the six following leading divisions.

I. During the first half of this year—beginning with the Passover and ending with the Tabernacles, it seems to have been his special object, to afford proofs of his divine authority to the Priests and Rulers at *Jerusalem*, and to prepare the inhabitants in general for the reception of his doctrine. For this purpose, while few avowed followers were around him, he taught at three successive national festivals, with peculiar solemnity, and wrought miracles, not numerous, but well fitted to impress the minds of the well-disposed. In the period preceding the Tabernacles, he made preparation, by preaching in the synagogues of Galilee, and by occasional miracles, for the next period.

II. That public and most striking announcement of his claims and communication of his doctrine, which immediately followed the imprisonment of the Baptist, and occupied most of the interval between the Tabernacles and the Dedication. At the close of this, he selected and sent forth the Twelve, the scene of whose mission was Galilee ; and afterwards the Seventy, who appear to have been principally sent into the *Peræa*, to prepare for his subsequent abode there.—This part of the year was singularly adapted, by the settled state of the weather, and the moderate temperature, and by the pause from agricultural labours which succeeded the vintage, for this grand employment of it ; while, in the interval between the Pentecost and the Tabernacles, (owing to the completing of the harvest at the beginning, the labours of the vintage at the close, and the intense heat of the other months), it would not have been possible to collect the people, and to travel from place to place attended by numbers, as Jesus actually did.

III. Our Lord's ministry in Judæa and the *Peræa*, commencing with the Dedication, when he again presented himself to the Priests and the Rulers in the Temple, and ending with the resurrection of Lazarus, ten or eleven weeks before the Passover, by which he afforded the Jews a new and striking demonstration of his Messiahship. The whole of the interval, from the later part of November to the middle of January, he spent in the *Peræa* ; and there also taught his heavenly doctrines, and afforded proof by miracle of their divine origin. While in the *Peræa*, some of the Apostles, and many of the Seventy, came back to him.

During the whole of the last two periods, the Baptist was in imprisonment at *Machærus*, where Herod was then residing ; but though this fortress was in the *Peræa*, it was quite in the south, and out of the sphere of our Lord's ministry.

Immediately after the resurrection of Lazarus, our Lord retired for a short time to the south-east of Samaria, where he was out of the jurisdiction both of Herod and of the Sanhedrim ; and then again went to Galilee, at the time of the Baptist's death, which was shortly followed by Herod's return to Tiberias, and by the rest of the Apostles rejoining our Lord.

IV. From the return of Christ to Galilee, to his leaving it for the last Passover, during which all the Twelve were with him. Throughout the whole of this period, he was continually moving to different parts of North Palestine, in order to avoid the insidious purposes of Herod ; sometimes being on the east of the Jordan, sometimes in the region of Tyre and Sidon, and always either at a distance from Herod, or out of his jurisdiction.

V. Our Lord's last journey to Jerusalem, which he purposed to make direct through Samaria, but actually pursued on the east of the Jordan, entering Judæa above Jericho, proceeding to Bethany, and thence entering Jerusalem publicly as the Messiah.

VI. The solemn, earnest, and most impressive exercise of his ministry in the days preceding the Passover, by public teaching in the Temple, by prophetic declarations to some of the Apostles, by consolatory exhortations to them all and prayer in their presence, by anguish and devotion when accompanied only by select witnesses, by his dignified conduct before the High Priest and the Sanhedrim, by his "good confession" before Pontius Pilate, and by his endurance of the ignominy and agony of the cross, till *his work on earth was "finished."*

RECORDS OF CHRIST'S MINISTRY.

PART II.

FROM THE FIRST PASSOVER, INCLUSIVELY, TO THE APPROACH  
OF THE FEAST OF TABERNACLES.

SECT. I.

*At the FIRST PASSOVER, Jesus authoritatively expels the Traders, from  
the Temple-Court, and predicts his Death to the Rulers.*

MATT.	MARK	LUKE	JOHN II.
		παντας  Ps. 69; 9.	<p>13 AND the passover of the Jews was near, and Jesus went up to Jerusalem. 14 And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 and making a scourge of cords, he drove <i>them</i> all out of the temple, and the sheep and the oxen;* and poured out the money of the exchangers, and overthrew <i>their</i> tables; 16 and said unto those who sold doves, "Take these things hence; make not the house of my Father a house of merchandise." 17 But his disciples remembered that it is written, 'Zeal for thy house consumeth me.'</p> <p>18 The Jews, therefore, answered and said unto him, "What sign showest thou unto us, seeing that thou doest these things?" 19 Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up." 20 The Jews therefore said, "Forty and six years was this temple in building,† and thou wilt raise it up in three days!" 21 But he spake concerning the temple of his body. 22 When therefore he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture, and the word which Jesus had spoken.</p>

\* Boothroyd (2d Ed.) has, "he drove all out of the temple, both the sheep and the oxen;" but παντας opposes this rendering.—The making and waving of the scourge, was merely an emblem of what he required by prophetic authority.—The ropes, as σχοινιον denotes, were made of rushes; and had probably been used to fasten the cattle.

† See Dissertation I. Sect. I. And compare the Septuagint of Ezra v. 16.

SECT. II.

*During the Passover many believe in him : Conference with Nicodemus :  
Observations of the Evangelist.*

MATT.	MARK	LUKE	JOHN II. III.
			<p><sup>23</sup> Now while he was in Jerusalem at the passover, during the feast, many believed in his name, when they saw the miracles* which he did. <sup>24</sup> But Jesus did not trust himself unto them, because he knew all men, <sup>25</sup> and needed not that any should testify of man : for he knew what was in man.</p> <p>CH. III. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews : <sup>2</sup> the same came to him by night, and said unto him, “ Rabbi, we know that thou art a teacher come from God : † for no one can do these miracles that thou doest, except God be with him.” <sup>3</sup> Jesus answered and said unto him, “ Verily, verily, I say unto thee, Unless a man be born again, he cannot see the kingdom of God.” <sup>4</sup> Nicodemus saith unto him, “ How can a man be born when he is old? can he enter the second time into his mother’s womb and be born?” <sup>5</sup> Jesus answered, “ Verily, verily, I say unto thee, Unless a man be born of water and the spirit, he cannot enter into the kingdom of God. <sup>6</sup> That which is born of the flesh is flesh ; and that which is born of the spirit is spirit. <sup>7</sup> Wonder not that I said unto thee, ‘ Ye must be born again.’ <sup>8</sup> The wind‡ bloweth where it willeth, and thou hearest the sound of it, but thou canst not tell whence it cometh, and whither it goeth : so is every one that is born of the spirit.” <sup>9</sup> Nicodemus answered and said unto him, “ How can these things be ? ” <sup>10</sup> Jesus answered and said unto him, “ Thou art a teacher of Israel, and knowest thou not these things! <sup>11</sup> Verily, verily, I say unto thee, We speak that which we know, and testify that which we have seen ; and ye receive not our testimony. <sup>12</sup> If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? <sup>13</sup> And no one hath ascended up to heaven, but he who came down from heaven, the Son of Man,” who is in heaven. <sup>14</sup> “ And as Moses lifted up the serpent in the wilderness, even so must</p>

• This Evangelist employs the word σημειον, sign, to denote miracle : δυναμις is not used by him.  
† Lit., that thou hast come as a teacher from God.  
‡The original has the same word, πνευμα, for wind and spirit.

MATT.	MARK	LUKE	JOHN III.
			the Son of man be lifted up: <sup>15</sup> that whosoever believeth in him should not perish, but have everlasting life.” *
			<sup>16</sup> For God so loved the world, that he gave his only-begotten Son, that every one who believeth in him should not perish, but have everlasting life.
			<sup>17</sup> For God sent not his Son into the world that he might condemn the world; but that the world through him might be saved. <sup>18</sup> He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.
			<sup>19</sup> Now this is the condemnation, that the light hath come into the world, and yet men have loved the darkness rather than the light, because their deeds were evil. <sup>20</sup> For every one that doeth evil hateth the light, and cometh not to the light, that his deeds may not be reproved. <sup>21</sup> But he that doeth the truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

SECT. III.

*Last-recorded Testimony of the Baptist: Observations of the Evangelist.*

MATT.	MARK	LUKE	JOHN III.
			<sup>22</sup> AFTER these things, Jesus went, and his disciples, into the land of Judea; and there he continued with them, and baptized.
			<sup>23</sup> Now John also was baptizing at Ænon near Salim, because there was much water there: and <i>the people</i> came to him, and were baptized. <sup>24</sup> (For John had not yet been cast into prison).
			<sup>25</sup> There arose therefore a dispute, <i>on the part</i> of John’s disciples with a Jew, concerning purification. <sup>26</sup> And they came unto John, and said unto him, “Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne testimony, behold, he is baptizing, and all are going to him.” <sup>27</sup> John answered and said, “A man can receive nothing, unless it be given him from heaven. <sup>28</sup> Ye yourselves bear me

\* Here the account of the conference with Nicodemus appears to terminate. The general tenor of the next six verses, the repetition of the 15th verse, and the use of *μονογενης*, *only*, or *only-begotten*, which is never used in our Lord’s discourses, are the basis of this opinion: indeed the 18th verse implies a progress in the communication of evidence which is far beyond the period of the conference. English commentators and translators in general are adverse to this opinion; yet it seems most probable.

MATT.	MARK	LUKE	JOHN III.
			testimony, that I said, ‘I am not the Christ, but I am sent before him.’ <sup>29</sup> He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice. This my joy therefore hath been fulfilled. <sup>30</sup> He must increase, but I must decrease.”*
			<sup>31</sup> He that cometh from above is above all; he that is from the earth is from the earth, and speaketh from the earth: he that cometh from heaven is above all. <sup>32</sup> And what he hath seen and heard, that he testifieth; yet no one receiveth his testimony. <sup>33</sup> He that hath received his testimony hath set his seal to this, that ‘God is true.’ <sup>34</sup> For he whom God sent speaketh the words of God: for God giveth not the spirit by measure unto him. <sup>35</sup> The Father loveth the Son, and hath given all things into his hand. <sup>36</sup> He that believeth on the Son hath everlasting life: and he that disobeyeth the Son shall not see life; but the wrath of God abideth on him.

SECT. IV.

Our Lord’s Conference with the Samaritan Woman: Subsequent Occurrences.

MATT.	MARK	LUKE	JOHN IV.
			WHEN therefore the Lord knew that the Pharisees had heard that he was making and baptizing more disciples than John,† <sup>2</sup> (although Jesus himself did not baptize, but his disciples), <sup>3</sup> he left Judca, and departed again into Galilee. <sup>4</sup> Now it was then necessary for him to go through Samaria.† <sup>5</sup> He cometh therefore to a city of Samaria, called Sychar, near the portion of land which Jacob gave to his son Joseph. <sup>6</sup> Now Jacob’s well was there. Jesus therefore, being wearied with the journey, sat accordingly

\* Wetstein, Bengel, Kuinoel, and others, regard the Testimony of the Baptist as ending here. This opinion does not well suit v. 32: yet the phraseology of the 31st and following verses best accords with the supposition, that they are the observations of the Evangelist suggested by that testimony.

† Literally, Jesus is making and baptizing.—This is the report which the Pharisees had received, in its own form; and *ἰησοῦς* is not pleonastic, though scarcely expressible in a translation.

‡ The necessity appears to have arisen from the obvious importance of his having no personal communication with the Baptist; and John was at that time (ch. iii. 23) baptizing in the plain of the Jordan, through which the ordinary route lay for the inhabitants of Galilee.

MAJT.	MARK	LUKE	JOHN IV.
		δωρεαν	<p>by the well: (it was about the sixth hour). <sup>7</sup> There cometh a woman of Samaria to draw water: Jesus saith unto her, "Give me to drink." <sup>8</sup> (For his disciples had gone away unto the city to buy provisions). <sup>9</sup> The Samaritan woman saith therefore unto him, "Why dost thou, being a Jew, ask drink of me, who am a Samaritan woman?" (for the Jews have no communication with the Samaritans). <sup>10</sup> Jesus answered and said unto her, "If thou hadst known the bounty of God, and who it is that saith to thee, 'Give me to drink,' thou wouldest have asked of him, and he would have given thee living water." <sup>11</sup> The woman saith unto him, "Sir, thou hast nothing to draw with, and the well is deep: whence, therefore, hast thou that living water? <sup>12</sup> Art thou greater than our father Jacob, who gave us the well, and himself drank thereof, and his sons, and his cattle?" <sup>13</sup> Jesus answered and said unto her, "Every one who drinketh of this water will thirst again: <sup>14</sup> but whosoever shall drink of the water that I shall give him will never thirst; * but the water that I shall give him will be in him a well of water springing up unto everlasting life." <sup>15</sup> The woman saith unto him, "Sir, give me this water, that I may not thirst, or come hither to draw." <sup>16</sup> Jesus saith unto her; "Go, call thy husband, and come hither." <sup>17</sup> The woman answered and said, "I have no husband." Jesus saith unto her, "Thou hast well said, 'I have no husband: ' <sup>18</sup> for thou hast had five husbands; and he whom thou now hast is not thy husband: thou hast said this truly." <sup>19</sup> The woman saith unto him, "Sir, I perceive that thou art a prophet. <sup>20</sup> Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where <i>all</i> ought to worship." <sup>21</sup> Jesus saith unto her, "Woman, believe me, The hour cometh, when neither in this mountain, nor at Jerusalem, ye shall worship the Father. <sup>22</sup> Ye worship what ye know not: we worship what we know; for salvation is from the Jews. <sup>23</sup> But the hour cometh," (and now it is), "when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. <sup>24</sup> God is a spirit:† and they that worship him ought to worship in spirit and truth." <sup>25</sup> The woman saith unto</p>

• Lit. Shall not thirst for ever, εις τον αιωνα.

† Or, God is spirit, πνευμα ο θεος.

MATT.	MARK	LUKE	JOHN IV.
			him, "I know that <i>the</i> Messiah cometh," (which meaneth Christ, <i>i. e.</i> Anointed); "when he cometh he will tell us all things." <sup>26</sup> Jesus saith unto her, "I who am speaking to thee, am <i>he</i> ."
			<sup>27</sup> (And upon this his disciples came, and wondered that he was talking with a woman; no one, however, said, What seekest thou? or, Why art thou talking with her?) <sup>28</sup> The woman, therefore, left her bucket, and went back into the city, and saith to the men, <sup>29</sup> "Come, see a man, who hath told me all that ever I did: is not this the Christ?"
		ἤρχοντο	<sup>30</sup> They went out of the city, and continued coming unto him.
			<sup>31</sup> In the mean while his disciples entreated him, saying, "Rabbi! eat!" <sup>32</sup> But he said unto them, "I have meat to eat which ye know not of." <sup>33</sup> The disciples therefore said one to another, "Hath any one brought him <i>ought</i> to eat?" <sup>34</sup> Jesus saith unto them, "My meat is to do the will of him that sent me, and to finish his work. <sup>35</sup> Do ye not say, 'There are still four months, and <i>then</i> the harvest cometh?' behold, I say unto you, 'Lift up your eyes, and look on the fields; for they are already white for harvest.'* <sup>36</sup> He that reapeth, receiveth wages and gathereth fruit unto everlasting life: that both he that soweth and he that reapeth, may rejoice together. <sup>37</sup> For herein is the saying true, 'One is the sower, and another the reaper.' <sup>38</sup> I send† you to reap that whereon ye have bestowed no labour: others have laboured, and ye have entered into their labours."
			<sup>39</sup> And many of the Samaritans of that city believed on him because of the word of the woman who testified, "He told me all that ever I did." <sup>40</sup> When therefore the Samaritans had come unto him, they besought him that he would abide with them: and he abode there two days. <sup>41</sup> And many more believed because of his own word; <sup>42</sup> and they said unto the woman, "We no longer believe because of

\* Nothing can be decided from this verse as to the part of the year when this conversation took place. See Diss. I. Sect. iv.—The import is, After the seed-sowing is over, there is still an interval of four months before the harvest cometh: but here the harvest presents itself at once.—Many of the people of Sychar, we may reasonably suppose, were now seen coming through the fields in their way to our Lord. After 'Do ye not say,' at the beginning of the verse, supply, *after seed-sowing*.

† ἀπεστέλα. Our indefinite present, here and elsewhere, suitably represents the aorist of the original.—If these circumstances occurred before the Pentecost, it is obvious that the preterite would be inapplicable.



MATT.	MARK	LUKE	JOHN IV.
			thy saying : for we have ourselves heard <i>him</i> ; and we perceive that this is indeed the Saviour of the world"—the Christ.*

S E C T . V .

*On his Return to Galilee, Jesus, while at Cana, heals the Nobleman's Son, who was ill at Capernaum.*

MATT.	MARK	LUKE	JOHN IV.
			<p>43 Now after the two days he departed thence, and went into Galilee : 44 for Jesus himself testified, that a prophet hath not honour in his own country.† 45 (When therefore he came into Galilee, the Galileans received him <i>gladly</i>, having seen all that he did in Jerusalem at the feast : for they also went to the feast). 46 He came therefore again unto Cana of Galilee, where he had made the water wine. And there was a certain nobleman,‡ whose son was sick at Capernaum. 47 He having heard that Jesus had come from Judea into Galilee, went unto him, and entreated§ him that he would come down,   and heal his son : for he was at the point of death. 48 Jesus therefore said unto him, "Unless ye see signs and wonders, ye do not believe." 49 The nobleman saith unto him, "Lord, come down ere my child dieth." 50 Jesus saith unto him, "Go thy way, thy son is well." And the man believed the word which Jesus spake to him, and he went his way. 51 But as he was now going down, his servants met him, and brought word, saying, "Thy child is well." 52 He inquired therefore from them the hour when</p>
		ζψ	
		ζψ	

\* ὁ χριστος is entirely omitted by Lachman ; and Griesbach prefixes the mark of most probable omission.

† The 46th verse might seem to make a contrast between Galilee and Judea, which was peculiarly the country of the Messiah, as well as our Lord's own native country : in this case we may, after ver. 43, supply, *and not into Judea*. But if we consider πατρις, *father-land*, in the 44th verse, as referring to Nazareth, which it does in other cases, then we must supply, *but not to Nazareth* : for, &c. This last view best suits the commencement of the chapter, and also the 46th verse ; and in accordance with it, the 45th is put in parentheses.

‡ τις βασιλικος, one of the royal household. For the sake of ver. 49, the common rendering is preferred.—Not improbably it was Chuza, Herod's steward. *Luke* viii. 3.

§ ηρωτα.—I have, in such cases, rendered παρακαλεω *beseech*, and therefore render ερωταω *entreat*. John, however, never uses the former in any of his writings. See Schmidt.

|| Referring to the position of Capernaum on the borders of the Lake, while Cana was among the hills in the south of Galilee.

MATT.	MARK	LUKE	JOHN IV.
			<p>he became better. And they said unto him, "Yesterday at the seventh hour the fever left him."</p> <p><sup>53</sup> 'The father perceived, therefore, that it <del>was</del> at the very hour at which Jesus said unto him, "Thy son is well:" and he believed, and his whole household.</p> <p><sup>54</sup> This again is the second miracle <i>that</i> Jesus wrought, on coming out of Judea into Galilee.</p>

# SECT. VI.

*During the PENTECOST, our Lord heals the Infirm Man at Bethesda : his subsequent Discourse before the Sanhedrim.*

MATT.	MARK	LUKE	JOHN V.
			<p>AFTER these things there was a feast of the Jews; and Jesus went up to Jerusalem.</p> <p><sup>2</sup> Now there is at Jerusalem near the sheep-gate a bath,* which is called in Hebrew Bethesda, having five porches. <sup>3</sup> In these were lying a [great] number of infirm persons, blind, lame, withered, [waiting for the moving of the water. <sup>4</sup> For an angel went down at a certain season into the bath, and troubled the water: whoever therefore went in first after the troubling of the water, became whole, whatsoever disease he had.] †</p> <p><sup>5</sup> Now a certain man was there, who had been in an infirm state for thirty and eight years. <sup>6</sup> Jesus seeing him lying <i>there</i>, and knowing that he had now been <i>in that state</i> for a long time, saith unto him, "Dost thou desire to become whole?" <sup>7</sup> The infirm man answered him, "Sir, I have no man, when the water is troubled, to put me into the bath: but while I am coming, another goeth down before me." <sup>8</sup> Jesus saith unto him, "Rise, take up thy bed, ‡ and walk." <sup>9</sup> And immediately the man became whole, and took up his bed, and walked. Now on that day was the sabbath. <sup>10</sup> The Jews therefore said unto him that had been cured, "It is the sabbath, it is not lawful for thee to carry <i>thy</i> bed." <sup>11</sup> He answered them, "He that made me</p>

\* κολυμβηθρα, a swimming-bath.—Bethesda signifies house of mercy.

† The words in brackets are marked by Griesbach as most probably to be omitted. Kuinoel agrees with him. Lachman inserts ver. 4 without any mark of doubt.

‡ Or, pallet. Κραββατον denotes a mean kind of mattress, thin and of small dimensions. It appears sometimes to have consisted of no more than a thick cotton quilt, doubled.

MATT.	MARK	LUKE	JOHN V.
			<p>whole, the same said unto me, ‘Take up thy bed, and walk.’” <sup>12</sup> They asked him therefore, “Who is the man that said unto thee, ‘Take up thy bed, and walk.’?” <sup>13</sup> But he that was healed knew not who it was: for Jesus had withdrawn away privately, a multitude being in the place. <sup>14</sup> After these things Jesus findeth him in the temple; and he said unto him, “Behold, thou art become whole: sin no more, lest some worse thing befall thee.” <sup>15</sup> The man departed, and told the Jews that it was Jesus who had made him whole.</p> <p><sup>16</sup> And on this account the Jews persecuted Jesus,* because he did these things on the sabbath. <sup>17</sup> But Jesus answered them, “My Father worketh until now, and I also work.” <sup>18</sup> On this account, therefore, the Jews sought the more to kill him, because he not only broke the sabbath, but also spoke of God as his own Father, making himself equal to God.† <sup>19</sup> Jesus therefore answered and said unto them, “Verily, verily, I say unto you, The Son can do nothing of himself, except what he seeth the Father doing: for what things soever he doeth, these also the Son in like manner doeth: <sup>20</sup> for the Father loveth the Son, and sheweth him all things that he himself doeth: and he will show him greater works than these, so that ye will wonder. <sup>21</sup> For as the Father raiseth the dead, and giveth <i>them</i> life, so also the Son giveth life to whom he will. <sup>22</sup> Nor indeed doth the Father judge any one; but he hath committed all judgment unto the Son, <sup>23</sup> that all may honour the Son, as‡ they honour the Father: he that honoureth not the Son, honoureth not the Father who sent him. <sup>24</sup> Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and cometh not into condemnation, but hath passed from death unto life. <sup>25</sup> Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. <sup>26</sup> For as the Father hath life in himself; so he hath also given to the Son to have life in</p>

• Griesbach omits “and sought to kill him.”

† *ἑαυτὸν ποιῶν τῷ Θεῷ.* Archbishop Newcome renders the clause—“making himself like God.” Perhaps *putting himself on a level with God* would most exactly express the import of this charge.

‡ So Newcome, Campbell, &c.: the original is *καθώς.*

MATT.	MARK	LUKE	JOHN V.
			himself; <sup>27</sup> and he hath given him authority to execute judgment also, because he is <i>the</i> Son of man.* <sup>28</sup> Wonder not at this: for the hour is coming, in which all that are in the tombs shall hear his voice, <sup>29</sup> and shall come forth; they that have done good, unto <i>the</i> resurrection of life; but they that have done evil, unto <i>the</i> resurrection of condemnation. <sup>30</sup> I cannot do any thing of myself: as I hear I judge: and my judgment is righteous, because I seek not mine own will, but the will of him who sent me.
		λαμβάνω	<sup>31</sup> If I <i>alone</i> bear testimony concerning myself, my testimony is not true. <sup>32</sup> There is another that beareth testimony concerning me; and I know that the testimony which he testifieth concerning me is true. <sup>33</sup> Ye sent unto John, and he bare testimony unto the truth. <sup>34</sup> Yet I require not testimony from man: but I say these things that ye may be saved. <sup>35</sup> He was a burning and shining light: and ye were willing for a time to rejoice in his light. <sup>36</sup> But I have testimony greater than <i>that</i> of John: for the works which the Father hath given me to finish, these very works which I am doing, bear testimony concerning me, that the Father hath sent me. <sup>37</sup> And the Father who sent me, hath himself borne testimony concerning me. Have ye never heard his voice, nor seen his appearance?† <sup>38</sup> and have ye not his word abiding among you?—that ye believe not on him whom he hath sent! <sup>39</sup> Ye search‡ the scriptures, because in them ye think ye have everlasting life: and they are they which bear testimony concerning me: <sup>40</sup> and yet ye are not willing to come to me, that ye may have life. <sup>41</sup> I require not glory from men: <sup>42</sup> but I know you, that

\* *ὅτι υἱὸς ἀνθρώπου ἐστὶ*. From the remarkable fact, that here alone the words are without articles, I heretofore, with Campbell and others, deemed it probable that the phrase *υἱὸς ἀνθρώπου* denotes the same as *ἀνθρώπος*. But, considering the circumstances in which our Lord then stood; his subsequent reference, on the Mount of Olives, to the prophecies of Daniel; and his declaration to the Sanhedrim before his condemnation, (*Mark* xiv. 62); it now appears to me more probable, that he refers to the sublime vision of that prophet recorded in ch. vii. 13, 14. See Septuagint. Indeed it is scarcely to be doubted, that the appellation, which he alone employed during his residence on earth, had its origin in the words of the Prophet.—These are cited at the close of the Fourth Dissertation.

† So Campbell from the Rev. W. Turner of Wakefield in Priestley's Harmony See *εἶδος* in *Luke* iii. 22. *Exod.* xxiv. 17. *Numb.* xii. 8.—The reference clearly is to the circumstances attending the Baptism of Christ. Not improbably some of those were then present, to whom our Lord addressed these words.

‡ *ἐρευνᾶτε*, *ye search*, or, *search* (imperative), or, *do ye search?* The next clause directs to choose the declarative form.

MATT.	MARK	LUKE	JOHN V.
			ye have not the love of God in you. <sup>43</sup> I am come in my Father's name, and ye receive me not: if another should come in his own name, him ye will receive. <sup>44</sup> How can ye believe, who require glory from one another, and seek not the glory which cometh from God alone? <sup>45</sup> Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. <sup>46</sup> For if ye had believed Moses, ye would have believed me: for he wrote concerning me. <sup>47</sup> But if ye believe not his writings, how will ye believe my words!'' *

SECT. VII.

The Walk through the Corn-fields on the Second-first Sabbath.†

MATT. XII.	MARK II.	LUKE IV. VI.	JOHN
		<sup>14</sup> AND Jesus returned in the power of the spirit into Galilee: and a report went forth concerning him throughout all the region round about. <sup>15</sup> And he taught in their synagogues, being glorified by all. ‡	
At that time Jesus went on the sabbath through the corn-fields: now his disciples hungered, and began to pluck	<sup>23</sup> AND it came to pass, that he was going on the sabbath through the corn-fields; and his disciples began, as they	CH. VI. Now it came to pass on the second-first sabbath that he was going through the corn-fields; and his disciples	

\* Here our Lord seems to have departed from the Sanhedrim, without molestation. It is probable that he soon afterwards returned to Galilee.—For the sixth chapter of this Gospel, see Part VI. Sect. ii. iii.

† The chronological position of this Section is nearly decided by the period of the year; the barley-harvest being after the Passover, the wheat-harvest after the Pentecost. St. Luke alone has given a specific date to the circumstance, denominating the sabbath δευτεροπρωτος—literally, the second-first. Some (following Scaliger) suppose this to mean, the first sabbath after the second day of the Passover. It is more probable that it means, either the first sabbath of the second Jewish month, or the first sabbath after the second of the three great festivals, viz. the Pentecost. On the whole, the latter seems preferable; and it enables us better to place the fact in Galilee.—The position of the record in the Gospels, with the difficulty which this causes on the arrangement of this Harmony, is considered in the Fourth Dissertation. The connected passages will be found in Part V. Sect. viii.

‡ These two verses follow St. Luke's record of the Temptation, Part I. Sect. iv. p. 22; and are obviously to be regarded as a General View of our Lord's Preaching in Galilee. They precode the record (in Sect. viii.) of his Rejection at Nazareth; but they are inserted here, as the date assigned by St. Luke decides the chronological position of this Section, and the facts recorded must have been in Galilee, from their connection in each of the three Gospels with the cure of the Man with the withered Hand.

MATT. XII.	MARK II.	LUKE VI.	JOHN
<p>ears of corn, and to eat. <sup>2</sup> But the Pharisees, seeing it, said unto him, "Behold, thy disciples are doing that which is not lawful to do upon the sabbath-day." <sup>3</sup> But he said unto them, "Have ye not read what David did, when he hungered, and they who were with him? <sup>4</sup> how he went into the house of God, and ate the showbread,* which it was not lawful for him to eat, nor for them who were with him, but for the priests alone? <sup>5</sup> Or have ye not read in the law, that on the sabbath days the priests in the temple profane the sabbath, and yet are blameless? <sup>6</sup> But I say unto you, That a greater than the temple is here. <sup>7</sup> (But if ye had known what <i>this</i> meaneth, 'I desire mercy, and not sacrifice,' ye would not have condemned the guiltless).</p>	<p>went, to pluck the ears of corn. <sup>24</sup> And the Pharisees said unto him, "Behold, why are they doing on the sabbath that which is not lawful?" <sup>25</sup> And he said unto them, "Have ye never read what David did, when he had need, and he himself hungered, and they who were with him? <sup>26</sup> how he went into the house of God, in the days of Abiathar the high-priest, and ate the showbread,* which it is not lawful to eat but for the priests, and gave also to them who were with him?"</p>	<p>plucked the ears of corn, and ate, rubbing <i>them</i> in <i>their</i> hands. <sup>2</sup> But certain of the Pharisees said unto them, "Why are ye doing that which is not lawful to do on the sabbath?" <sup>3</sup> And Jesus answering them said, "Have ye not read this, what David did, when he himself hungered, and they who were with him? <sup>4</sup> that he went into the house of God, and took the showbread,* and ate, and gave also to those who were with him; which it is not lawful to eat but for the priests alone?"</p>	<p>1 Sam. 21; 6.</p>
<p><sup>8</sup> For the Son of man is Lord of the sabbath."</p>	<p><sup>27</sup> And he said unto them, "The sabbath was made for man, and not man for the sabbath: <sup>28</sup> therefore the Son of man is Lord even of the sabbath."</p>	<p><sup>5</sup> And he said unto them, "The Son of man is Lord even of the sabbath."</p>	<p>Numb. 28; 9.</p>
			<p>Hos. 6; 6.</p>

\* τῶν ἀπὸ τῆς προθέσεως, *the loaves of exposition*: the twelve loaves which were every sabbath placed forth in the sanctuary as an emblem of the offerings of the twelve Tribes. See Lev. xxiv. 5.

SECT. VIII.  
*Christ Rejected at Nazareth.\**

MATT.	MARK	LUKE IV.	JOHN
		<p><sup>16</sup> AND he came to Nazareth, where he had been brought up : and, as his custom was, he went into the synagogue on the sabbath day ; and he stood up to read. <sup>17</sup> And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book,† he found the place where it was written, <sup>18</sup> ‘ The spirit of the Lord is upon me : ‡ wherefore he hath anointed me to preach glad tidings to the poor ; he hath sent me § to proclaim liberty to the captives, and recovery of sight to the blind, to set at liberty the oppressed, <sup>19</sup> to proclaim the acceptable year of the Lord.’ <sup>20</sup> And having closed the book, and given it again to the attendant, he sat down. And the eyes of all in the synagogue were earnestly fixed on him. <sup>21</sup> But he began to say unto them, “ To-day hath this scripture been fulfilled in your ears.” <sup>22</sup> And all bare him testimony, and wondered at the gracious words which proceeded out of his mouth, and said, “ Is not this the son of Joseph ? ” <sup>23</sup> And he said unto them, “ Ye will surely tell me this proverb, ‘ Physician, heal thyself,’ and say, ‘ Whatsoever we have heard done at Capernaum, do also here in thine own country.’ ” <sup>24</sup> But he said, “ Verily, I say unto you, No prophet is acceptable in his own country. <sup>25</sup> But in truth I tell you, there were many widows in Israel in the days of Elijah, when the heaven was shut up for three years and six months, when there was great famine throughout</p>	<p>See ver. 15, P. 37.</p> <p>Is. 61 ; 1.</p>

\* This appears to be the most suitable place for the first Rejection at Nazareth ; but there is nothing which absolutely determines it. The internal evidence, as well as the position of the narrative in St. Luke's Gospel, requires us to place it before the commencement of our Lord's Public Preaching in Galilee ; and it seems most probable, that the occurrence took place at the beginning of one of the periods succeeding a Festival. I therefore assign it to the sabbath following the Walk through the Corn-fields, viz. the last in May ; and I see no weighty reason to hesitate in this. If any deem it more probable that it occurred immediately before his Public Preaching, they may place it on the first sabbath after the Tabernacles, viz. Sept. 24 : but this arrangement would diminish, by one week, the interval between the commencement of his First Progress and the Dedication.

† Or, unrolled the book : so in ver. 20, rolled up the book.—The books were rolls of parchment or vellum.

‡ Or, (with a different punctuation), The spirit of the Lord is upon me, wherefore he hath anointed me : he hath sent me to preach glad tidings, &c.

§ The Received Text has here a clause which is found in the Septuagint, as well as in the Hebrew—to heal the broken-hearted : but it is not found in many of the best manuscripts ; and it is omitted by Griesbach. Scholz, however, retains it ; and Lachman only inserts it in brackets.



MATT.	MARK	LUKE IV.	JOHN
		all the land ; <sup>26</sup> yet to none of them was Elijah sent, except unto Sarepta, <i>a city</i> of Sidon, to a widow. <sup>27</sup> And there were many lepers in Israel, in the time of Elisha the prophet ; and no one of them was cleansed, except Naaman the Syrian." <sup>28</sup> And all in the synagogue, when they heard these things, were filled with wrath, <sup>29</sup> and rose up, and thrust him out of the city, and led him even to <i>the</i> brow of the hill whereon their city was built, that they might cast him down headlong. <sup>30</sup> But he passing through the midst of them went away.*	1 <i>Kings</i> 17; 9.  2 <i>Kings</i> 5; 14.

\* The consecutive passage, will be found in Part IV. Sect. ii. It might be connected with this Section, but from its correspondence with *Mark* i. 21, 22. In all probability he did now go to Capernaum.—It is evident that St. Luke, (who, obviously, was not acquainted with many important events which we know from St. John's Gospel alone), considered the occurrences which he now proceeds to record, as following the Rejection at Nazareth in close succession.

In the former Edition, the two following Sections were here introduced from the Gospel of Luke ;—

Sect. ix. The Miraculous Draught of Fishes, ch. v. 1—11 ; and

Sect. x. The Disciples instructed in Prayer, ch. xi. 1—11.

The latter occurs in the Gnomology ; the former is found in the records of our Lord's Public Preaching in Galilee.

When I placed these Sections in the present Part, I had not so completely analyzed that admirable composition as I afterwards did ; and I felt, perhaps too strongly, the difficulty attending the supposition, that the former occurred after the Call recorded by Matthew and Mark, and the latter after the Instructions respecting Prayer given by our Lord in his Sermon on the Mount.

From the Analysis of St. Luke's Gnomology, however, (Diss. II. Suppl. ii.), it appears that the Section containing the Instructions to the Disciples on Prayer, occurs in a division of it in which *all* the other Sections are in the order of occurrence ; and it is most satisfactory to my mind not to disturb that connection. I therefore introduce this passage between the viiith and ixth Sections of Part V.

In like manner, the Section containing the Miraculous Draught of Fishes, occurs in the midst of a series of events, (beginning with ch. iv. 14, and continuing to the end of the vth chapter), which are all in the order of occurrence ; and, with less hesitation than I feel respecting the other Section adverted to, I place it where its connection in Luke's Gospel directs, viz. in Section iii. of Part IV.—On its relation to the Call of Peter, Andrew, &c., (in Sect. i. of that Part), some observations will be found in a Note on the Section itself.

RECORDS OF CHRIST'S MINISTRY.

PART III.

TRANSACTIONS CONNECTED WITH THE FEAST OF TABERNACLES.

SECT. I.

On the Approach of the FEAST OF TABERNACLES,\* Christ is urged to go to Jerusalem: He goes up privately about the middle of the Feast: Transactions during it.

MATT.	MARK	LUKE	JOHN VII.†
			2 Now the feast of the Jews, the Tabernacles, was at hand. 3 His brethren‡ therefore said unto him, "Depart hence, and go into Judea, that thy disciples <i>there</i> also may see thy works which thou doest: 4 for no one doeth any thing in secret, and yet seeketh himself to be publicly known. Since thou doest these things, show thyself to the world." 5 (For neither did his brethren believe in him). 6 Jesus saith therefore unto them, "My time is not yet come: but your time is always ready. 7 The world cannot hate you; but me it hateth, because I testify concerning it, that its works are evil. 8 Go ye up unto this feast: I am not going up yet§ unto this feast; because my time is not yet fulfilled."

\* About this time, probably, Herod imprisoned John the Baptist in the fortress of Machærus, near the Dead Sea, where the Tetrarch resided when in the Peræa.

† As in Archbp. Newcome's Translation, and also in Campbell's, the first verse of this seventh chapter is connected in this Harmony with the sixth chapter. See Part VI. Sect. iv.

‡ Or, kinsmen; and so in the following verses.

§ The common text is οὐπω, not yet: Griesbach has οὐκ, not; and so also has Scholz. Lachman has οὐπω. Mace renders "I do not go with you." In the text, yet is supplied, as in Newcome: but it is not needed for our Lord's justification against Porphyry's charge of inconstancy. See Diss. IV. Sect. iii. Part iv. Were οὐκ certainly the true reading, we ought not to insert yet.

MATT.	MARK	LUKE	JOHN VII.
			<p>9 Having said these things unto them, he remained in Galilee.</p> <p>10 But when his brethren had gone up, then he also went up unto the feast, not openly, but as in secret.</p> <p>11 The Jews * therefore sought him at the feast, and said, "Where is he?" 12 And there was much private debating † among the multitudes concerning him: some said, "He is a good man:" others said, "Nay; but he deceiveth the multitude." 13 No one, however, spake openly of him, for fear of the Jews.</p> <p>14 But when it was now the middle of the feast, Jesus went up into the temple, and taught. 15 And the Jews wondered, saying, "How knoweth this man learning, having never been taught?" 16 Jesus, therefore, answered them and said, "My doctrine is not mine, but his that sent me. 17 If any man desire to do his will, he shall know concerning the doctrine, whether it is from God, or whether I speak from myself. 18 He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him—he is true, and unrighteousness is not in him."</p> <p>19 "Did not Moses give you the law ‡ and yet no one of you doeth the law: why are ye seeking to kill me?" 20 The multitude answered and said, "Thou hast a demon: who is seeking to kill thee?" 21 Jesus answered and said unto them, "I have done one work, and ye all wonder at it. ‡ 22 Moses gave unto you circumcision,—not that it is from Moses, but from the fathers,—and ye on the sabbath circumcise a man. 23 If a man receive circumcision on the sabbath, that the law of Moses should not be broken, are ye angry at me, because I have made a man altogether whole on the sabbath? 24 Judge not according to appearance, but judge righteous judgment."</p> <p>25 Some of the inhabitants of Jerusalem said</p>

Gen. 17; 10.

\* "The Jews" often denotes, in this Gospel, the *leading men*.

† The original is γογγυσμος, *murmuring*. The verb occurs in ver. 32. Both denote here the murmuring sound of many low voices.

‡ Upon the duration assigned in this Harmony to the Ministry of Christ, the present was the first festival succeeding that at which our Lord cured the infirm man at the Pool of Bethesda. The reference to the miracle is thus natural and striking: but can this be said, if (as upon every other hypothesis) a year and some months, including three, if not four, of the great national festivals, had intervened? It is clear that our Lord had not been in Jerusalem since that miracle; and is it conceivable that he who himself enjoined the fulfilment of the law, would disobey its express injunctions on this point?

MATT.	MARK	LUKE	JOHN VII.
			therefore, "Is not this he whom they are seeking to kill? <sup>26</sup> And, behold, he is speaking openly, and they say nothing to him. Do the rulers really know that he is the Christ? <sup>27</sup> Yet we know him, whence he is: but when the Christ cometh, no man knoweth whence he is." <sup>28</sup> Jesus therefore cried aloud in the temple as he taught, saying, "Ye both know me, and ye know whence I am! yet I have not come of myself; but he that sent me is true, whom ye know not. <sup>29</sup> I know him: for I am from him, and he sent me forth." <sup>30</sup> They sought, therefore, to take him: yet no one laid <i>his</i> hand on him, because his hour was not yet come.
			<sup>31</sup> Now many of the multitude believed on him, and said, "Will the Christ, when he cometh, do more miracles than these which this <i>man</i> hath done?" <sup>32</sup> The Pharisees heard the multitude murmuring these things concerning him; and the Pharisees and the chief priests sent officers to take him. <sup>33</sup> Jesus therefore said, "Yet a little while I am with you, and <i>then</i> I go away unto him that sent me. <sup>34</sup> Ye will seek me, and shall not find <i>me</i> : and where I am, ye cannot come." <sup>35</sup> The Jews therefore said among themselves, "Whither is he about to go, that we shall not find him? is he about to go unto the dispersion among the Gentiles, and teach the Gentiles? <sup>36</sup> What is this word that he spake, 'Ye shall seek me, and shall not find <i>me</i> : and where I am, ye cannot come?'"
		Ελληνων	<sup>37</sup> Now on the last day, the great <i>day</i> of the feast, Jesus stood and cried aloud, saying, "If any one thirst, let him come unto me, and drink. <sup>38</sup> He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water." <sup>39</sup> (Now this he spake concerning the spirit, which they that believe on him were about to receive; for <i>the</i> holy spirit was not yet <i>given</i> ; because Jesus was not yet glorified). <sup>40</sup> Many of the multitude, therefore, when they heard this word, said, "This is in truth the Prophet." <sup>41</sup> Others said, "This is the Christ." But others said, "Nay, for the Christ doth not come out of Galilee. <sup>42</sup> Hath not the scripture said that the Christ cometh of the offspring of David, and from the town of Bethlehem, where David was?" <sup>43</sup> There was therefore a division in the multitude because of him. <sup>44</sup> Now some of them were desirous to take him; but no one laid hands on him.
		Is. 11; 1. Mic. 5; 2.	

MATT.	MARK	LUKE	JOHN VII. VIII.
			<p><sup>45</sup> The officers, therefore, came <i>back</i> to the chief priests and Pharisees; and these said unto them, "Why have ye not brought him?" <sup>46</sup> The officers answered, "Never man spake like this man." * <sup>47</sup> The Pharisees therefore answered them, "Are ye also deceived? <sup>48</sup> hath any one of the rulers believed on him, or of the Pharisees? <sup>49</sup> but this multitude, who know not the law, are accursed." <sup>50</sup> Nicodemus saith unto them, (he that came to him by night, being one of them), <sup>51</sup> "Doth our law condemn a man, unless it first hear from himself, and know what he doeth?" <sup>52</sup> They answered and said unto him, "Art thou also from Galilee? Search, and see; for a prophet hath not been raised up out of Galilee."</p> <p><sup>53</sup> [And every one went unto his own house : CH. VIII. but Jesus went unto the mount of Olives.</p>

SECT. II.

*The Woman taken in Adultery brought before Jesus. His Discourses with the Jews, on the Day after the Festival.*

MATT.	MARK	LUKE	JOHN VIII.
		<p><i>Lev. 20; 10.</i></p>	<p><sup>2</sup> Now early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them. <sup>3</sup> But the Scribes and the Pharisees bring unto him a woman taken in adultery; and having set her in the midst of the people, <sup>4</sup> they say unto him, "Rabbi, this woman was taken in the act of adultery : <sup>5</sup> now Moses in the law commanded us, that such <i>women</i> should be stoned : what therefore sayest thou?" <sup>6</sup> Now this they said, trying him, that they might have <i>whereof</i> to accuse him. But Jesus stooped down and with his finger wrote on the ground. <sup>7</sup> But when they continued asking him, he raised himself up and said unto them, "Let him who is without sin among you, first cast a stone at her." <sup>8</sup> And again he stooped down, and wrote on the ground. <sup>9</sup> But they having heard it, and being convicted by conscience, went out one by one, beginning from the</p>

\* The clause ὡς οὗτος ὁ ἀνθρώπος, is marked by Griesbach as of somewhat doubtful authority; and it is omitted by Lachman, as also by Granville Penn. Without this clause, the words of the officers are, "Never spake man thus!" οὐδεποτε οὕτως ἐλάλησεν ἀνθρώπος.

MATT.	MARK	LUKE	JOHN VIII.
			elder, <i>even</i> to the last : and Jesus alone was left, and the woman standing in the midst. <sup>10</sup> But Jesus having raised himself up and seen no one except the woman, he said unto her, "Woman, where are those thine accusers ? hath no one passed sentence on thee ?" <sup>11</sup> She said, "No one, Lord !" And Jesus said unto her, "Neither do I pass sentence on thee : go, and sin no more." ] *
		<i>Deut. 17; 6.</i>	<sup>12</sup> Again, therefore, Jesus spake unto them, saying, "I am the light of the world : he that followeth me will not walk in darkness, but shall have the light of life." <sup>13</sup> The Pharisees therefore said unto him, "Thou bearest testimony concerning thyself ; thy testimony is not true." <sup>14</sup> Jesus answered and said unto them, "Though I bear testimony concerning myself, my testimony is true ; for I know whence I came, and whither I go : but ye know not whence I come, or whither I go. <sup>15</sup> Ye judge according to the flesh ; I judge no man : <sup>16</sup> and yet if I judge, my judgment is true ; because I am not alone, but I and the Father that sent me. <sup>17</sup> Now even in your law it is written, that the testimony of two men is true. <sup>18</sup> I am one who bear testimony concerning myself, and the Father that sent me beareth testimony concerning me." <sup>19</sup> They said therefore unto him, "Where is thy Father ?" Jesus answered, "Ye neither know me, nor my Father : if ye had known me, ye would have known my Father also." <sup>20</sup> These words he spake in the treasury, while teaching in the temple : yet no one laid hold on him ; because his hour was not yet come. <sup>21</sup> Jesus therefore said again unto them, "I go away, and ye will seek me, and will die in your sin : whither I go, ye cannot come." <sup>22</sup> The Jews therefore said, "Will he kill himself ? because he saith, ' Whither I go, ye cannot come.' " <sup>23</sup> And he said unto them, "Ye are from beneath ; I am from above : ye are of this world ; I am not of this world.

\* The passage beginning with the last verse of the viith chapter, and ending here, is marked by Griesbach as of doubtful authority. Lachman entirely omits it, as does Granville Penn, who argues earnestly against its genuineness. It is wanting in several ancient and valuable testimonies ; and in others it appears with considerable variations, and even in a different place. Scholz however decides in favour of its genuineness. Kuinoel states at great length the arguments for and against it ; and gives his judgment, though less decidedly, on the same side as Scholz. The internal evidence is strongly in favour of the authenticity of the record ; and the external evidence preponderates for its genuineness. Whether or not actually written by the Evangelist, it may, I think, be rightly regarded as recording his testimony.

MATT.	MARK	LUKE	JOHN VIII.
			<p><sup>24</sup> I said therefore unto you, Ye will die in your sins: for if ye believe not that I am <i>he</i>, ye will die in your sins.” <sup>25</sup> They said therefore unto him, “Who art thou?” And Jesus said unto them, “That which I told you even at the beginning. <sup>26</sup> I have many things to say and to judge concerning you: but he that sent me is true; and those things which I have heard from him, I say unto the world.” <sup>27</sup> They understood not that he spake to them of the Father. <sup>28</sup> Jesus therefore said unto them, “When ye have lifted up the Son of man, then shall ye know that I am <i>he</i>: and I do nothing of myself; but as my Father hath taught me, I speak these things. <sup>29</sup> And he that sent me is with me: the Father hath not left me alone; because I always do those things that please him.”</p> <p><sup>30</sup> While speaking these words, many believed on him. <sup>31</sup> Jesus therefore said to those Jews who believed on him, “If ye continue in my word, ye are my disciples indeed; <sup>32</sup> and ye shall know the truth, and the truth will make you free.” <sup>33</sup> <i>The Jews</i> answered him, “We are Abraham’s offspring, and were never enslaved to any one: how sayest thou, ‘Ye shall be made free!’” <sup>34</sup> Jesus answered them, “Verily, verily, I say unto you, Every one who committeth sin is the slave of sin. <sup>35</sup> Now the slave abideth not in the house for ever: the Son abideth for ever. <sup>36</sup> If therefore the Son make you free, ye will be free indeed. <sup>37</sup> I know that ye are Abraham’s offspring; yet ye are seeking to kill me, because my word hath no place in you. <sup>38</sup> I am speaking that which I have seen with my Father: and ye therefore are doing that which ye have seen with your father.” <sup>39</sup> They answered and said unto him, “Abraham is our father.” Jesus saith unto them, “If ye were Abraham’s children, ye would do the works of Abraham. <sup>40</sup> But now ye are seeking to kill me, a man who have told you the truth which I have heard from God: this did not Abraham. <sup>41</sup> Ye are doing the deeds of your father.” They said therefore unto him, “We were not born of fornication; we have one Father—God.” <sup>42</sup> Jesus said unto them, “If God were your Father, ye would love me: for I came forth from God, and have come <i>unto you</i>; for I have not come of myself, but he sent me. <sup>43</sup> Why do ye not understand my language? because ye are unable to listen to my word. <sup>44</sup> Ye are of <i>your father</i> the devil, and the</p>
		ακουειν	



MATT.	MARK	LUKE	JOHN VIII.
		ἴσθηκε  αὐτοῦ	desires of your father ye are willing to do. He was a murderer from the beginning, and abode not in the truth, because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of <i>lying</i> . <sup>45</sup> But because I tell <i>you</i> the truth, ye do not believe me. <sup>46</sup> Which of you convicteth me of sin? If I say the truth, why do ye not believe me? <sup>47</sup> He that is of God heareth the words of God: on this account ye do not hear, because ye are not of God.” <sup>48</sup> The Jews answered and said unto him, “Say we not well, ‘Thou art a Samaritan, and hast a demon!’” <sup>49</sup> Jesus answered, “I have not a demon; but I honour my Father, and ye dishonour me. <sup>50</sup> Yet I seek not my own glory: there is one that seeketh and judgeth. <sup>51</sup> Verily, verily, I say unto you, If any one keep my word, he shall never see death.” <sup>52</sup> The Jews therefore said unto him, “Now we know that thou hast a demon. Abraham is dead, and the prophets; and thou sayest, ‘If any keep my word, he shall never taste of death.’” <sup>53</sup> Art thou greater than our father Abraham, who is dead? and the prophets <i>also</i> are dead: whom makest thou thyself?” <sup>54</sup> Jesus answered, “If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God: <sup>55</sup> yet ye have not known him; but I know him; and if I say, I know him not, I shall be a liar like unto you: but I know him, and I keep his word. <sup>56</sup> Your father Abraham rejoiced <i>in hope</i> † that he should see my day: and he saw <i>it</i> , and was glad.” <sup>57</sup> The Jews therefore said unto him, “Thou art not yet fifty years old, and hast thou seen Abraham?” <sup>58</sup> Jesus said unto them, “Verily, verily, I say unto you, Before Abraham was,† I am <i>he</i> .” <sup>59</sup> They took up stones, therefore, to cast at him: but Jesus hid himself, and went out from the temple.§

• *Lit.* he shall not see death for ever, εἰς τὸν αἰῶνα.

† *ἡγαλλίασατο*. This verb denotes *joyous exultation*. Kuinoel, like Schlensner, explains it here, *joyfully desired*, “*lætabundus optabat*.”—“And he saw it *afar off*,” might express *καὶ εἶδε*: see Hebr. xi. 13.

‡ *Or*, Before he becometh Abraham, (i. e. *Father of many nations*). For the grammatical construction of this clause, see ch. xiv. 24. The next clause is rendered as in *John* iv. 20. viii. 24, 28. ix. 9. xiii. 19. xviii. 5, 6, 8.

§ The common text has this addition, “going through the midst of them, and so passed by.” Griesbach rejects it from his text: Scholz retains it: Lachman inserts it in brackets.

SECT. III.

Miraculous Cure of the Blind Man : Our Lord's Subsequent Discourses :  
The Good Shepherd, &c.

MATT.	MARK	LUKE	JOHN IX.
			<p>AND as he passed by, he saw a man blind from birth. <sup>2</sup> And his disciples asked him, saying, " Rabbi, who sinned, this man, or his parents, that he was born blind ? " <sup>3</sup> Jesus answered, " Neither this man sinned, nor his parents : but <i>it is</i> that the works of God might be made manifest in him. <sup>4</sup> I must work the works of him that sent me, while it is day : the night cometh, when no one can work. <sup>5</sup> While I am in the world, I am the light of the world." <sup>6</sup> Having said these things, he spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay, <sup>7</sup> and said unto him, " Go, wash in the pool of Siloam," (which is, interpreted, Sent). He went therefore, and washed, and came away seeing. <sup>8</sup> The neighbours therefore, and they who before saw him that he was a beggar, said, " Is not this he that sat and begged ? " <sup>9</sup> Others said, " This is he : " and others, " It is like him : " he himself said, " I am <i>he</i>." <sup>10</sup> They said therefore unto him, " How were thine eyes opened ? " <sup>11</sup> He answered and said, " A man called Jesus made clay, and anointed mine eyes, and said to me, ' Go to Siloam, and wash : ' and I went and washed, and I received sight." <sup>12</sup> They said therefore to him, " Where is he ? " He saith, " I know not."</p> <p><sup>13</sup> They bring him to the Pharisees <i>that</i> aforetime <i>was</i> blind. <sup>14</sup> Now it was the sabbath when Jesus made the clay, and opened his eyes.* <sup>15</sup> Again, therefore, the Pharisees also asked him how he received his sight : and he said unto them, " He put clay upon mine eyes, and I washed, and I see." <sup>16</sup> Therefore some of the Pharisees said, " This man is not from God, because he keepeth not the sabbath." Others said, " How can a man that is a sinner do such miracles ? " And there was a division among them. <sup>17</sup> They say again to the blind man, " What sayest thou concerning him, because he hath opened thine eyes ? " And he said, " He is a</p>

\* By the Law this eighth day was appointed to be a sabbath ; as was also the first day of the feast of Tabernacles. See *Lev. xxiii. 35, 36, 39.*

MATT.	MARK	LUKE	JOHN IX.
			<p>prophet." <sup>18</sup> The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight. <sup>19</sup> And they asked them, saying, "This is your son, of whom ye say that he was born blind? how then doth he now see?" <sup>20</sup> His parents answered them, and said, "We know that this is our son, and that he was born blind: <sup>21</sup> but how he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he will speak concerning himself." <sup>22</sup> These <i>things</i> said his parents, because they feared the Jews: for the Jews had already agreed, that if any man should acknowledge him <i>as</i> Christ, he should be put out of the synagogue. <sup>23</sup> On this account his parents said, "He is of age; ask him." <sup>24</sup> They therefore a second time called the man who had been blind, and said unto him, "Give glory to God: we know that this man is a sinner." <sup>25</sup> He answered therefore and said, "If he is a sinner, I know it not: one thing I know, that, though I was blind, I now see." <sup>26</sup> But they said to him again, "What did he do to thee? how opened he thine eyes?" <sup>27</sup> He answered them, "I have told you already, and ye did not hearken: why do ye desire to hear again? do ye also desire to become his disciples?" <sup>28</sup> They reviled him, and said, "Thou art his disciple; but we are disciples of Moses. <sup>29</sup> We know that God spake unto Moses: but this <i>man</i>—we know not whence he is." <sup>30</sup> The man answered and said unto them, "Why herein* is a wonderful thing, that ye know not whence he is, and yet he hath opened mine eyes! <sup>31</sup> Now we know that God heareth not sinners: but if any man is a true worshiper of God, and doeth his will, him he heareth. <sup>32</sup> It hath never been heard† that any one opened the eyes of a <i>man</i> born blind. <sup>33</sup> If this <i>man</i> were not from God, he could do nothing." <sup>34</sup> They answered and said unto him, "Thou wast altogether born in sins, and dost thou teach us?" And they cast him out.</p> <p><sup>35</sup> Jesus heard that they had cast him out; and having found him, he said unto him, "Dost thou believe on the Son of God?" <sup>36</sup> He answered and said, "And who is he, Sir, that I may believe on</p>
		<p>θεωσεβης</p>	
		<p>κυριε</p>	

\* Εν γαρ τούτῳ. The force of γαρ may be shown by supplying a word, thus—*Strange!* for in this is a wonderful thing, &c.

† Lit. from the age, εκ του αιωνος, i. e. from the *remotest* age, it hath not been heard.

MATT.	MARK	LUKE	JOHN IX. X.
		κυριε	him!" 37 And Jesus said unto him, "Thou hast both seen him, and he that talketh with thee is he." 38 And he said, "Lord, I believe!" And he did him reverence. 39 And Jesus said, "For judgment I have come into this world, that they who see not may see; and that they who see may become blind." 40 And those of the Pharisees that were with him heard these things, and said unto him, "Are we also blind?" 41 Jesus said unto them, "If ye were blind, ye would not have had sin: but now ye say, 'We see;' your sin therefore remaineth. CH. X. Verily, verily, I say unto you, He that entereth not through the door into the sheepfold, but climbeth up some other way,—he is a thief and a robber. 2 But he that entereth in through the door is the shepherd of the sheep. 3 To him the door-keeper openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he bringeth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 But a stranger they will not follow, but will flee from him: for they know not the voice of strangers." 6 Jesus spake this parable* unto them: but they understood not what things they were which he spake unto them. 7 Jesus therefore said unto them again, "Verily, verily, I say unto you, I am the door of the sheep. 8 All whoever came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: if any one enter in through me, he shall be kept safe, and shall go in, and shall come out, and shall find pasture. 10 The thief cometh not, but to steal, and to kill, and to destroy: I have come that the sheep may have life, and that they may have it abundantly. 11 I am the good shepherd: the good shepherd layeth down his life for the sheep. 12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf seizeth them, and scattereth the sheep. 13 Now the hireling fleeth, because he is a hireling, and careth not for the sheep. 14 I am the good shepherd, and know my sheep, and am known by mine, 15 as the Father
		σωθησεται	

\* Or, allegory, παροιμια.—This word occurs in none of the other Gospels; and in the present sense only in this place. St. John uses it in ch. xvi. 25, 29. It occurs once more in 2 Pet. ii. 22. In this place, and in the Septuagint, it denotes proverb. St. John nowhere uses παραβολη, parable.

MATT.	MARK	LUKE	JOHN X.
		ἐξουσια ἐξουσια ἐντολη	<p>knoweth me, and I also know the Father : and I lay down my life for the sheep. <sup>16</sup> And other sheep I have, which are not of this fold: them also I must bring, and they will hear my voice, and there shall be one fold, one shepherd. <sup>17</sup> On this account, the Father loveth me, because I lay down my life, that I may receive it again. <sup>18</sup> No one taketh it from me, but I lay it down of myself. I have authority to lay it down, and I have the prerogative to receive it again. This commission I have received of my Father.”*</p> <p><sup>19</sup> There was again, therefore, a division among the Jews on account of these words. <sup>20</sup> Now many of them said, “He hath a demon, and is mad; why hear ye him?” <sup>21</sup> Others said, “These are not the words of a demoniac. Can a demon open the eyes of the blind?”†</p>

\* In these two verses, λαμβανω is rendered both receive and take: decision is unavoidable, as there is no generic word; and it is rendered both ways, even in the common version of this passage. The rendering adopted in the 17th verse, and in the corresponding clause of the 18th, (for a justification of which, the reader may be referred to the author's Reply to Archbishop Magee, App. B.), requires a change in the rendering of ἐξουσια, in the middle part of ver. 18, since no generic word well suits both clauses: prerogative, i. e. “exclusive or peculiar privilege,” seems best to suit the connection; for which import, see Schleusner, no. 10, “prerogativa, dignitas. Joh. i. 12.”

† Here the transactions at the Feast of Tabernacles terminate, and with this verse the chapter should have ended. The remainder of the chapter, with the xith, as far as ver. 55, will be found in Part V.

At each of the three great National Festivals succeeding our Lord's inauguration into the office of Messiah, he had already manifested to the Priests and Rulers of the Jews, the proofs of his divine authority, and had proposed to them his heavenly doctrine. At each he had been rejected by them; and, as respected the Nation at large, their City, and their Temple, the Priests and Rulers had sealed the doom of their destruction.

In the intervals between these Festivals, our Saviour, by occasional miracles, and, after the Pentecost, by teaching in their synagogues, had been preparing the minds of the people of Galilee for that signal manifestation of miraculous power and of heavenly wisdom, which now accompanied his public announcement of the glad tidings of the Kingdom of God. And the announcement itself, and also the circumstances attending it, were singularly calculated to fulfil all the expectations of those who, through the preaching of the Baptist, and the declarations of ancient prophecy, had been anxiously waiting for "the consolation of Israel."

The signal of Divine Providence for this grand series of miracles and public instruction, was the Imprisonment of the Baptist, which appears to have occurred shortly before the Feast of Tabernacles. This ended the Ministry of the Forerunner. The war in which Herod was engaged with his Father-in-law Aretas, kept the Tetrarch away from the Galilean portion of his dominions. Every thing else was favourable for this short, but most momentous, and incessantly-occupied period. The labours of the husbandmen were come to their annual termination; the weather was settled; the air was temperate; and the circumstances at the Tabernacles, as respected both our Lord himself and the striking ceremonies which anticipated the coming of the Messiah, had necessarily strengthened all the expectations of the people of Galilee, that the time was at hand. Being under a separate government, and remote from the strongest influences of the Chief Priests and Pharisees, the Galileans were more at liberty to listen to the awakening declaration—*THE KINGDOM OF HEAVEN DRAWETH NEAR*. Even the imprisonment of the Baptist was likely to recall, and to strengthen, the impressions derived from his first proclamation, as the Herald of one mightier than himself,—a proclamation now repeated by the person whom he pointed out to his followers, and who, though he had not yet announced himself as the Messiah, had proved, by powers entirely unknown among the Jews for centuries, that he had a commission from Jehovah, the God of their Fathers.

After his sojourn in the Desert, Jesus had received several disciples of John as his followers, who afterwards became his constant attendants, and subsequently his apostles. These must have been perfectly prepared for any directions he might give them; but till the present period, it is probable that they usually followed their ordinary occupation at the Lake. When now the time was come for the public demonstration of authority and power, our Lord, on arriving in Galilee from the Tabernacles, first called Peter and John and their brothers, to attend his subsequent course. On the following sabbath, when in the synagogue at Capernaum, he restored to sanity, one of those whose minds had been deranged by the exciting expectations of the Messiah, or other causes. The publicity of this act prepared for the wonderful scenes of the evening. The next morning our Lord commenced his First Progress through Galilee, to make known, more extensively, the glad tidings of the kingdom, and to heal the bodily disorders of the people, while he taught them the words of everlasting life.

By considering the Descriptive Survey of this region, given in the Third Dissertation, the reader will follow, with perhaps increased interest, the transactions of this astonishing period. All that it is here necessary to state, is, that the district now traversed by our Lord in his ministry of mercy, though extremely populous, did not extend much more than twenty miles each way.

After a series of miracles at Nain, in the region of Gadara, and in Capernaum, single, but of a very impressive nature, he made a Second Progress. At the commencement of this, he selected the Twelve—from among those, undoubtedly, who had in different ways attended him for a considerable part of his ministry; and, at the close, he specially instructed them for their present and their future duties, and then sent them forth on their mission.

RECORDS OF CHRIST'S MINISTRY.

PART IV.

CHRIST'S PUBLIC PREACHING IN GALILEE—IN THE INTERVAL BETWEEN THE FEAST OF TABERNACLES AND THAT OF DEDICATION—UNTIL THE MISSION OF THE TWELVE.

SECT. I

*On hearing of the Imprisonment of the Baptist, Christ begins to proclaim the Approach of the Kingdom of Heaven: He calls Peter, Andrew, James, and John.*

MATT. IV.	MARK I.	LUKE	JOHN
<p><sup>12</sup> Now when Jesus heard that John was delivered up, he departed into Galilee, <sup>13</sup> and having quitted Nazareth, he came and dwelt at Capernaum, upon the sea-coast, in the borders of Zabulon and Nephthalim: <sup>14</sup> so that it was fulfilled which was spoken by Isaiah the prophet, saying, <sup>15</sup> ‘The land of Zabulon, and the land of Nephthalim, <i>the one by the way of the sea, the other along the Jordan</i>—Galilee of the Gentiles:’ <sup>16</sup> the people that</p>	<p><sup>14</sup> Now after John was delivered up, Jesus came into Galilee, proclaiming† the glad tidings of the kingdom of God,</p>		<p><i>Is. 9; 1, 2.</i></p>

\* The territory of Zabulon adjoined the Lake of Galilee, and extended westwards from it: that of Nephthalim lay northwards, by the side of (περαν) the Jordan; and this latter formed the chief part of Upper Galilee, or Galilee of the Gentiles. Capernaum was near the confines of these tribes, on the northwestern shore of the Lake.

† κηρύσσω. This word must have various renderings, according to the connection. Denoting, in its original import, to *proclaim as a herald*, it came to signify to *discuss*, to *make publicly known*, and, in reference to the truths and duties of the Gospel, to *inculcate publicly*, to *preach*. In reference to the first announcement of the “kingdom of heaven,” *proclaim* is the appropriate rendering, as respects both the subject and the mode; but as this word can scarcely be used without an object, when the original is used absolutely, it might be rendered to *make proclamation*. So in Matt. iii. 1. iv. 17. Mark i. 7.

MATT. IV.	MARK I.	LUKE	JOHN
sat in darkness hath seen great light ; and to those who sat in the region and shadow of death light hath sprung up. <sup>7</sup> <sup>17</sup> From that time Jesus began to preach ; <sup>8</sup> and to say, "Repent ye: for the kingdom of heaven draweth near." <sup>18</sup> Now as he was walking near the sea of Galilee, he saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea : for they were fishers. <sup>19</sup> And he saith unto them, "Come after me, and I will make you fishers of men." <sup>20</sup> And straightway they left the nets, and followed him. <sup>21</sup> And having gone forwards thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a vessel with Zebedee their father, mending their nets ; and he called them. <sup>22</sup> And straightway they left the vessel and their father, and followed him.	<sup>15</sup> and saying, "The time is fulfilled, and the kingdom of God draweth near: repent ye, and believe <i>these</i> glad tidings." <sup>16</sup> Now as he was walking near the sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea : for they were fishers. <sup>17</sup> And Jesus said unto them, "Come after me, and I will make you to become fishers of men." <sup>18</sup> And straightway they left their nets, and followed him. <sup>19</sup> And having gone forwards thence a little, he saw James the son of Zebedee, and John his brother, who also were in the vessel mending their nets. <sup>20</sup> And straightway he called them : and they left their father Zebedee in the vessel with the hired servants, and went away after him.		

SECT. II.

*On the ensuing Sabbath, Christ heals the Demoniac in the Synagogue of Capernaum ; then, the Mother of Peter's Wife ; and, in the Evening, many others.*

MATT. VIII.	MARK I.	LUKE IV.	JOHN
<i>Matt. 7 ; 20. (Sect. iv.)</i>	<sup>21</sup> AND they go into Capernaum ; and straightway on the sabbath he entered into the synagogue and taught. <sup>22</sup> And they were astonished at his teaching : for he	<sup>21</sup> AND he went down to Capernaum, a city of Galilee, and taught them on the sabbath. <sup>22</sup> And they were astonished at his teaching : for his word was with authority.	(See p. 40.)

\* Or, to make proclamation. See Note on Mark i. 14. in the preceding page.



MATT. VIII.	MARK I.	LUKE IV.	JOHN
	taught them as having authority, and not as the Scribes.		
	<sup>23</sup> And there was in their synagogue a man with an unclean spirit; and he cried out, <sup>24</sup> saying, "Ah! what hast thou to do with us, Jesus of Nazareth? thou hast come to destroy us! I know thee who thou art; the Holy One of God." <sup>25</sup> And Jesus rebuked it, saying, "Be silent, and come out of him." <sup>26</sup> And the unclean spirit having convulsed him, and cried with a loud voice, came out of him. <sup>27</sup> And all were amazed, so that they reasoned among themselves, saying, "What is this? what new teaching is this? for with authority he commandeth even the unclean spirits, and they obey him." <sup>28</sup> And the report of him went forth straightway into all the surrounding region of Galilee.	<sup>33</sup> And in the synagogue there was a man that had a spirit of an unclean demon; and he cried out with a loud voice, <sup>34</sup> saying, "Ah! what hast thou to do with us, Jesus of Nazareth? thou hast come to destroy us! I know thee who thou art; the Holy One of God." <sup>35</sup> And Jesus rebuked it, saying, "Be silent, and come out of him." And the demon having thrown him into the midst, came out of him, not having hurt him. <sup>36</sup> And amazement came upon all, and they spake among themselves, saying, "What word is this? for with authority and power he commandeth the unclean spirits, and they come out." <sup>37</sup> And a rumour went forth concerning him into every place of the surrounding region.	
σπαραξαν	<sup>29</sup> And straightway, having gone out of the synagogue, they went to the house of Simon and Andrew, with James and John. <sup>30</sup> Now the mother-in-law of Simon	<sup>38</sup> Now he arose and <del>went</del> out of the synagogue, and entered into house of Simon. Now the mother-in-law of Si-	
<sup>14</sup> AND Jesus going to	lay sick of a fever, and	mon was taken with a	

\* St. Matthew records the following facts among the transactions succeeding the Sermon on the Mount; and they have a *local* connexion with them. In this case, however, St. Mark's arrangement must be preferred; since he too closely connects (ver. 28) the cure of Peter's mother-in-law, with that of the demoniac, to allow us to suppose that they did not occur on the same day: while his obvious and recorded intimacy with that Apostle, renders his order preferable, in this case, to that of St. Matthew, who as yet was not a constant eye-witness.

MATT. VIII.	MARK I.	LUKE IV.	JOHN
the house of Peter, saw his mother-in-law laid on a bed, and sick of a fever. <sup>16</sup> And he touched her hand, and the fever left her : and she arose, and ministered unto them.	straightway they tell him concerning her. <sup>31</sup> And he came and raised her up, taking her by the hand ; and straightway the fever left her, and she ministered unto them.	great fever ; and they entreated him concerning her. <sup>39</sup> And he stood above her, and rebuked the fever : and it left her ; and immediately rising up she ministered unto them.	
<sup>16</sup> Now when evening was come, they brought unto him many demons : and he cast out the spirits by a word, and healed all that were sick : <sup>17</sup> so that it was fulfilled which was spoken by Isaiah the prophet, saying,* ‘ He took away our infirmities, and bare away our diseases.’ <i>Is. 53; 4.</i>	<sup>33</sup> Now when evening was come, when the sun had set, they brought unto him all that were diseased, and those who were possessed with demons. <sup>33</sup> And the whole city was gathered together at the door. <sup>34</sup> And he healed many that were sick of divers diseases, and cast out many demons ; and he suffered not the demons to speak, because they knew him.	<sup>40</sup> Now when the sun was setting, all, as many as had any sick with divers diseases, led them unto him ; and he laid his hands on each of them, and healed them. <sup>41</sup> And demons also came out of many, crying out, and saying, “ Thou art the Son of God.” And rebuking them, he suffered them not to speak, because they knew him to be the Christ.	

SECT. III.

*On the Day after the Sabbath, our Lord begins his First Progress through Galilee : General Account of it. The Miraculous Draught of Fishes.*

MATT. IV.	MARK I.	LUKE IV.	JOHN
<i>εννυχον λιαν</i>	<sup>36</sup> AND in the morning, rising up a great while before day, he went forth, and went away into a solitary place, and there prayed. <sup>36</sup> And Simon and they that were with him followed him. <sup>37</sup> And having found him, they say unto him, “ All are seeking thee.” <sup>38</sup> And he saith unto them,	<sup>42</sup> AND when it was day, he went forth and departed into a solitary place : and the multitudes sought him, and came unto him, and stayed him, that he might not depart from them.  <sup>43</sup> But he said unto them, “ I must publish	

\* Kulonel observes that λαμβανω is thus used in ch. v. 40, xv. 26, as βασταζω, in the next clause, is in John xx. 16.

MATT. IV.	MARK I.	LUKE IV. V.	JOHN
<p>23 AND Jesus went about all Galilee, teaching in their synagogues, and proclaiming the glad tidings of the kingdom, and healing every disease and every weakness among the people.</p>	<p>"Let us go into the next towns, that I may preach there also; for therefore I have come forth."  30 And he continued preaching in their synagogues throughout all Galilee, and casting out demons.</p>	<p>the glad tidings of the kingdom of God to other cities also: for therefore I have been sent forth."  44 And he continued preaching in the synagogues of Galilee.</p> <p>* CH. V. Now it came to pass, when the multitude pressed upon him to hear the word of God, that he was standing by the lake of Gennesaret; 2 and he saw two vessels standing by the lake: but the fishermen had gone out of them, and were washing <i>their</i> nets. 3 And he entered into one of the vessels, which was Simon's, and entreated him to put forth a little from the land. And he sat down, and taught the multitudes from the vessel. 4 Now when he ceased speaking, he said unto Simon, "Put forth into the deep, and let down your nets for a draught." 5 And Simon answering said unto him, "Master,</p>	<p>ην κηρυσσων</p> <p>ἐπιστῆτα</p>

\* There are so few points of correspondence, and so many of difference, between this record, and the narrative in Matthew and Mark respecting the Call of Peter &c., (see Sect. i.), that Macknight, Greswell, &c., appear right in considering this as an independent transaction. In the former Edition, I placed it in the period before the Public Preaching in Galilee; but, as St. Luke so distinctly arranges it in the First Progress, I feel the difficulty attending the present position, (*after* the Call of Peter &c.), less weighty than the separation of it from its context.—Most Harmonists regard this portion of Luke as corresponding with the Call recorded by Matthew and Mark: but this supposition appears to me attended with extreme difficulty. How could Mark, especially, have omitted such a miracle as that which Luke records, if he had been acquainted with it? and how could he have been ignorant of it, if it occurred when *Peter* was called by Christ? (See Diss. II. Sect. ii.)—On the present arrangement, we must suppose, that, while attending Christ on his progress, these four Apostles, when his course lay near the Lake, went at night to fish, as they had been accustomed to do, for their support.

MATT. IV.	MARK I.	LUKE V.	JOHN
<p><sup>24</sup> And the report of him went throughout all Syria; and they brought unto him all that were sick, <i>persons</i> afflicted with divers diseases and torments, and demoniacs, and lunatics, and paralytics; and he healed them. <sup>25</sup> And there</p>		<p>though we have toiled all the night, we have taken nothing: but at thy word I will let down the net." <sup>6</sup> And having done this, they inclosed a great number of fishes: but their net was quite breaking; <sup>7</sup> and they beckoned to <i>their</i> companions, who were in the other vessel, to come and help them. And they came, and filled both the vessels, so that they were sinking. <sup>8</sup> But when Simon Peter saw it, he fell down at the knees of Jesus, saying, "Depart from me; for I am a sinful man, O Lord." <sup>9</sup> For astonishment seized him, and all that were with him, at the draught of fishes which they had taken; <sup>10</sup> and in like manner also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, "Fear not; henceforth thou shalt catch men." <sup>11</sup> And when they had brought their vessels to land, they left all, and followed him.</p>	

MATT. IV.	MARK I.	LUKE V.	JOHN
followed him great multitudes from Galilee, and Decapolis, and Jerusalem, and Judea, and the country [beyond the Jordan.			

SECT. IV.

*At the close of our Lord's First Progress through Galilee, he delivers his Sermon on the Mount, near Capernaum.\**

MATT. V.	MARK	LUKE VI.	JOHN
Now seeing the multitudes, he went up the mountain :† and having sat down, his disciples came unto him. ² And he opened his mouth, and taught them, saying, ³ “Blessed‡ are the poor in spirit; for theirs is the kingdom of heaven. ⁴ Blessed are they that mourn; for they shall be comforted. ⁵ Blessed are the meek; for they shall inherit the land. ⁶ Blessed are they that hunger and thirst after righteousness; for they shall be filled. ⁷ Blessed are the merciful; for they shall obtain mercy. ⁸ Blessed are the pure in heart; for they shall see God. ⁹ Blessed are the peacemakers; for they		²⁰ AND he lifted up his eyes on his disciples, and said, “Blessed are ye poor; for yours is the kingdom of God. ²¹ Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh.	

\* In St. Luke's Gnomology, (Diss. II. Suppl. ii.), there are several passages closely corresponding with parts of the Sermon on the Mount as recorded by St. Matthew, some of which may, possibly, have been delivered *only* in this Discourse. It has not, however, been deemed expedient to separate these from their context.—That the Discourse recorded by St. Luke, in ch. vi., is the same with that in St. Matthew's Gospel, is, very decidedly, the most probable supposition. See the Note at the end of this Section, pp. 70, 71.

† το ορος. As the Discourse was obviously delivered on a hill near Capernaum, it is not improbable that “*the mountain*” was the usual designation of it. The presence of the article, however, does not preclude from rendering “*a mountain*.”

‡ Μακάριοι is rendered *happy*, by Newcome, Campbell, and others. But the Septuagint employs this word in the Psalms, where we have *blessed*; and *blessed* is much more forcible than *happy*, always conveying a reference to the appointment and blessing of God.

MATT. V.	MARK	LUKE VI.	JOHN
<p>shall be called sons of God.</p> <p><sup>10</sup> Blessed <i>are</i> they that are persecuted for righteousness' sake; for theirs is the kingdom of heaven. <sup>11</sup> Blessed are ye, when <i>men</i> shall revile you, and persecute <i>you</i>, and say every evil thing against you for my sake, speaking falsely.</p> <p><sup>12</sup> Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.</p> <p><sup>13</sup> "Ye are the salt of the earth: but if the salt have lost its savour, with what shall it be salted? it is thenceforth good for nothing, but to be cast out, and trod upon by men. <sup>14</sup> Ye are the light of the world. A city placed on a hill cannot be hid. <sup>15</sup> And men do not light a lamp, and put it under the measure, but on the stand; and it shineth unto all that are in the house. <sup>16</sup> So let your light shine before men, that they may see your good works and glorify your Father who is in heaven.</p> <p><sup>17</sup> "Think not that I have come to destroy the law or the prophets: I have not come to destroy, but to fulfil. <sup>18</sup> For verily I say unto you, Until heaven and earth pass away, one jot or one tittle shall by no</p>	<p>MARK</p> <p>ΛΟΥΚΑ</p>	<p><sup>22</sup> Blessed <i>are</i> ye, when men shall hate you, and when they shall separate you <i>from them</i>, and revile you, and cast out your name as evil, for the Son of man's sake.</p> <p><sup>23</sup> Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven: for thus did their fathers unto the prophets. <sup>24</sup> But woe for you that are rich! for ye are receiving your consolation. <sup>25</sup> Woe for you that are filled! for ye shall hunger. Woe for you that laugh now! for ye shall mourn and weep. <sup>26</sup> Woe <i>for you</i>, when men speak well of you! for thus did their fathers to the false prophets.</p> <p>(Ver. 27 in p. 63.)</p> <p>See Luke xi. 33. (Part V. Sect. x. §. 2.)</p>	<p>JOHN</p>

MATT. V.	MARK	LUKE VI.	JOHN
<p>means pass away from the law, till all be fulfilled. <sup>19</sup> Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach <i>them</i>, he shall be called great in the kingdom of heaven. <sup>20</sup> For I say unto you, Unless your righteousness shall abound more than <i>that</i> of the Scribes and Pharisees, ye shall by no means enter into the kingdom of heaven.</p> <p><sup>21</sup> “Ye have heard <i>from them</i> that it was said to those of old time, ‘Thou shalt not kill; and whosoever shall kill shall be liable to the judgment:’ * <sup>22</sup> but I say unto you, Every one who is angry with his brother without a cause shall be liable to the judgment: and whosoever shall say to his brother, ‘Raca!’ <i>vain empty fellow</i>, shall be liable to the council: and whosoever shall say, ‘More!’ <i>vile worthless wretch</i>, shall be liable to hell fire. <sup>23</sup> If therefore thou bring thy gift to the altar, and there remember that thy brother hath any <i>complaint</i> against thee; <sup>24</sup> leave there thy gift before the altar, and go thy way; first obtain reconciliation with thy brother, and then come and offer thy gift.</p> <p><sup>25</sup> “Agree with thine adversary quickly, whilst thou art in the way with him; lest the</p>	<p>(Note p. 63)</p> <p><i>διαλλαγή</i></p>	<p>See <i>Luke</i> xii. 58, 59. (Part VII. Sect. vi. § 5.)</p>	

\* Or, the court. The passage refers to the three gradations of punishment among the Jews: such as were inflicted by the Court of seven Judges, ἡ κρισις, established in every city; the severer punishments, such as excommunication, inflicted by the Sanhedrim, το συνέδριον; and capital punishments, after which the bodies of criminals were burned in the valley of Hinnom, ἡ γέεννα του πυρος. To mark this gradation, (by which future punishments are denoted), the last expression might well have been rendered, ‘the Gehenna of fire.’

MATT. V.	MARK	LUKE VI.	JOHN
<p>adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. <sup>26</sup> Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.</p> <p><sup>27</sup> "Ye have heard that it was said, 'Thou shalt not commit adultery:' <sup>28</sup> but I say unto you, Every one who looketh on a woman so as to lust after her, hath already committed adultery with her in his heart. <sup>29</sup> Now if thy right eye is leading thee to sin,* pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and <i>that</i> thy whole body should not be cast into hell. <sup>30</sup> And if thy right hand is leading thee to sin, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and <i>that</i> thy whole body should not be cast into hell.</p> <p><sup>31</sup> "Now it was said, 'Whosoever shall put away his wife, let him give her a writing of divorcement:' <sup>32</sup> but I say unto you, Whosoever shall put away his wife, except for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that hath been put away, committeth adultery.</p> <p><sup>33</sup> "Again, ye have heard that it was said to them of old</p>		<p>See <i>Luke</i> xvi. 18. (Part V. Sect. vi. §. 4)</p>	

\* We have no single word to express the import of *σκανδαλιζω*, which is peculiar to ecclesiastical Greek. It denotes *to cause to fall*, either from duty or from allegiance. The noun *σκανδαλον* denotes the *cause of sin* or *of desertion*,—a *stumbling-block*. The verb is found (see Schmidt) in *Matt.* v. 29, 30. xi. 6. xiii. 21, 57. xv. 12. xvii. 27. xviii. 6, 8, 9. xxiv. 10. xxvi. 31, 33. *Mark* iv. 17. vi. 3. ix. 42, 43, 45, 47. xiv. 27, 29. *Luke* vii. 23. xvii. 2. *John* vi. 61. xvi. 1.—*Σκανδαλον*, is found in *Matt.* xiii. 41. xvi. 23. xviii. 7 (three times). *Luke* xvii. 1.



MATT. V.	MARK	LUKE VI.	JOHN
<p>time, 'Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths;' <sup>34</sup> but I say unto you, Swear not at all: neither by heaven, for it is the throne of God; <sup>35</sup> nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great King. <sup>36</sup> Neither shalt thou swear by thy head, because thou canst not make one hair white or black. <sup>37</sup> But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.</p> <p><sup>38</sup> "Ye have heard that it was said, 'An eye for an eye, and a tooth for a tooth:' <sup>39</sup> but I say unto you, Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. <sup>40</sup> And if any one desires to sue thee at law, and to take away thy vest, let him have <i>thy</i> mantle also. <sup>41</sup> And whosoever shall compel thee to go one mile, go with him two. <sup>42</sup> Give to him that asketh thee, and from him that desireth to borrow from thee turn not thou away.</p> <p><sup>43</sup> "Ye have heard that it was said, * 'Thou shalt love thy neighbour, and hate thine enemy:' <sup>44</sup> but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; <sup>45</sup> that ye may be sons of your Father who is in heaven: for he maketh</p>		<p><sup>29</sup> "Unto him that striketh thee on the cheek, offer also the other; and him that taketh away thy mantle forbid not to <i>take thy</i> vest also.</p> <p><sup>30</sup> Give to every one that asketh of thee; and from him that taketh away <i>what</i> is thine ask it not again.</p> <p><sup>37</sup> "But I say unto you that hear, Love your enemies, do good to them that hate you, <sup>38</sup> bless them that curse you, pray for them that despitefully use you.</p>	

\* I understand our Lord, in this and the corresponding verses, from the 21st, to refer to the system of the Scribes and Pharisees. They either cited the precepts of Moses, and restrained or perverted the application of them; or, they added, from their traditions, such as rendered the spirit of the Law of none effect.—This view somewhat modifies the rendering.

MATT. V. VI.	MARK	LUKE VI.	JOHN
<p>his sun to rise on the evil and the good, and sendeth rain on the righteous and the unrighteous. <sup>46</sup> For if ye love them that love you, what reward have ye? do not even the publicans the same? <sup>47</sup> And if ye salute your brethren only, what do ye <i>that is</i> excellent? do not even the heathens so?</p> <p><sup>48</sup> Be ye therefore perfect, as your Father who is in heaven is perfect.</p> <p>CH. VI. "Take heed that ye do not your <i>acts of</i> righteousness before men, in order to be seen by them; for otherwise ye have no reward with your Father who is in heaven. <sup>2</sup> When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be glorified by men. Verily I say unto you, 'They have their reward. <sup>3</sup> But when thou doest alms, let not thy left hand know what thy right hand doeth: <sup>4</sup> that thine alms may be in secret: and thy Father who seeth in secret shall himself reward thee openly.</p> <p>"And when thou prayest, thou shalt not be as the hypocrites: for they love to pray standing in the synagogues and in the corners of the streets, that</p>	<p>δικαιοσυνην</p>	<p><sup>32</sup> And if ye love them that love you, what thanks have ye? for sinners also love those that love them. <sup>33</sup> And if ye do good to them that do good to you, what thanks have ye? for sinners also do the same. <sup>34</sup> And if ye lend <i>to those</i> from whom ye hope to receive again, what thanks have ye? for sinners also lend to sinners, that they may receive as much again. <sup>35</sup> But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be sons of the Most High: for he is kind unto the unthankful and evil. <sup>36</sup> Be ye therefore merciful, as your Father also is merciful.</p>	

MATT. VI.	MARK	LUKE VI.	JOHN
they may be seen by men. Verily, I say unto you, They have their reward. <sup>6</sup> But thou, when thou prayest, enter into thy closet, and, having shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly. <sup>7</sup> But when ye pray, use not vain repetitions,* as the heathens do: for they think that they shall be heard for their much speaking. <sup>8</sup> Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him. <sup>9</sup> After this manner therefore pray ye: ‘Our Father who art in heaven: hallowed be thy name: <sup>10</sup> thy kingdom come: thy will be done, as in heaven, so also on earth. <sup>11</sup> Give us this day our daily bread.† <sup>12</sup> And forgive us our trespasses,‡ as we also forgive those who trespass‡ against us. <sup>13</sup> And lead us not into temptation, but deliver us from evil.’§ <sup>14</sup> For if ye forgive men their offences, your heavenly Father will also forgive you: <sup>15</sup> but if ye forgive not men their offences, neither			

\* Or, many idle words. Or, a vain multiplicity of words. Μη βαττολογησητε.

† Or, the food necessary for our subsistence—ΤΟΝ ΕΠΙΟΥΣΙΟΝ.

‡ Lit. our debts—our debtors. The Greek words employed here, from οφειλω, signify owe, &c. They imply, in this connection, restitution or penalty due for offences; and therefore the offences themselves: trespass is a fair equivalent rendering; and is sanctioned by the constant use of it in the Lord’s prayer, as employed in the Liturgy of the Church of England, &c.

§ The Doxology is left out of the text by Griesbach, Scholz, and Lachman; and it is omitted by Archbp. Newcome, Boothroyd, and Granville Penn, in their translations. The evidence against its having formed a part of the original Gospel, is deemed decisive by Erasmus, Grotius, Mill, Bengel, Wetstein, Kninoel, and other eminent critics. It appears to have been derived from the Liturgies of the Church. It is, indeed, found in the great bulk of the manuscripts and versions: nevertheless, those few manuscripts which do not contain it are of high authority and value. None of the Latin fathers, (even those who wrote commentaries on the prayer,) take any notice of it; and among the Greek fathers, Origen, who flourished in the third century, takes no notice of it, though he points out the difference between the prayer in Matthew and that in Luke.

MATT. VI.	MARK	LUKE VI.	JOHN
will your Father forgive your offences.			
<p><sup>16</sup> "Moreover, when ye fast, be not, as the hypocrites, of sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. <sup>17</sup> But when thou fastest, anoint thy head, and wash thy face; <sup>18</sup> that thou appear not unto men to fast, but unto thy Father who is in secret: and thy Father who seeth in secret, shall reward thee.</p> <p><sup>19</sup> "Treasure not up for yourselves treasures upon earth, where moth, and rust <i>also</i>, corrupteth, and where thieves break through and steal: <sup>20</sup> but treasure up for yourselves treasures in heaven, where neither moth nor rust corrupteth, and where thieves break not through nor steal: <sup>21</sup> for where your treasure is, there will your heart be also.</p> <p><sup>22</sup> "The light of the body is the eye: if therefore thine eye be clear, thy whole body shall be full of light. <sup>23</sup> But if thine eye be disordered, thy whole body shall be full of darkness. If therefore the light that is in thee is darkness, how great that darkness!</p> <p><sup>24</sup> "No one can serve two masters: for either he will hate the one and love the other; or he will hold to the one and despise the other. Ye cannot serve God and mammon.*</p> <p><sup>25</sup> Therefore I say unto you, Take no anxious thought for your life, what ye shall eat, or</p>	<p>δε</p> <p>.</p> <p>ψυχην</p>	<p>See <i>Luke</i> xii. 33, 34. (Part VII. Sect. vi. §. 3.)</p> <p>See <i>Luke</i> xi. 34, 35. (Part V. Sect. x. §. 2.)</p> <p>See <i>Luke</i> xii. 22—31. (Part VII. Sect. vi. §. 3.)</p>	

\* Or, riches. *Mammon* was a deity presiding over wealth.

MATT. VI. VII.	MARK	LUKE VI.	JOHN
<p>what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than food, and the body than raiment? <sup>26</sup> Behold the birds of the air, that they sow not, nor reap, nor gather into granaries; and yet your heavenly Father feedeth them. Are ye not much better than they? <sup>27</sup> Now which of you, by taking anxious thought, can add one cubit to his life? <sup>28</sup> And why take ye anxious thought for raiment? Consider the lilies of the field, how they grow; they toil not, nor do they spin; <sup>29</sup> yet I say unto you, Not even Solomon in all his glory was arrayed like one of these.* <sup>30</sup> Now if God so clothe the grass of the field, which to-day is <i>there</i>, and to-morrow is cast into the oven, <i>will he</i> not much more <i>clothe</i> you, O ye of little faith? <sup>31</sup> Therefore take no anxious thought, saying, What can we eat? or, What can we drink? or, What can we put on? <sup>32</sup> (for all these things the Gentiles seek after:) for your heavenly Father knoweth that ye have need of all these things. <sup>33</sup> But seek ye first the kingdom of God, and the righteousness of it; and all these things shall be added unto you. <sup>34</sup> Take therefore no anxious thought for the morrow: for the morrow shall take anxious thought for the things of itself. Sufficient for the day is the evil thereof.</p> <p>CH. VII. "Judge not, that ye be not judged :</p>	<p>ἡλκία</p>		
		<p><sup>37</sup> " And judge not, and ye shall not be judged : condemn</p>	

\* "The fields of the Levant are overrun with the *Amaryllis lutea*, whose golden liliaceous flowers, in autumn, afford one of the most brilliant and gorgeous objects in nature."—*Sir James Edward Smith's Considerations*, p. 39. This flower blossoms towards the end of September, and continues in blossom through the whole of October.

MATT. VII.	MARK	LUKE VI.	JOHN
<p><sup>2</sup> for with what judgment ye judge, ye shall be judged; and with what measure ye measure, it shall be measured to you.</p> <p><sup>3</sup> And why dost thou observe the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? <sup>4</sup> Or how wilt thou say to thy brother, 'Let me take out the mote from thine eye;' and, behold, a beam is in thine own eye?</p> <p><sup>5</sup> Thou hypocrite, first take out the beam from thine own eye; and then shalt thou see clearly to take out the mote from thy brother's eye.</p> <p><sup>6</sup> "Give not that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again, and rend you.</p> <p><sup>7</sup> "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. <sup>8</sup> For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be</p>	<p><i>ἡ δοκοῦς</i></p>	<p>not, and ye shall not be condemned: release, and ye shall be released: <sup>38</sup> give, and it shall be given unto you; good measure, pressed down and shaken and running over, shall men give into your bosom.</p> <p>For with the same measure with which ye measure, it shall be measured to you again." <sup>39</sup> (And he spake a proverb unto them: "Can a blind man lead a blind man? will they not both fall into the ditch? <sup>40</sup> A disciple is not above his teacher; but every one fully instructed will be as his teacher).<sup>41</sup> And why dost thou observe the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? <sup>42</sup> Or how canst thou say to thy brother, 'Brother, let me take out the mote that is in thine eye,' though thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, first take out the beam from thine own eye; and then shalt thou see clearly to take out the mote that is in thy brother's eye?</p> <p>See <i>Luke xi. 9—12.</i> (Part V. Sect. x.)</p>	<p><i>παραβολή</i></p>

<sup>41</sup> Or, but every one will be exactly trained as his teacher.

MATT. VII.	MARK	LUKE VI.	JOHN
<p>opened. <sup>9</sup> Now* what man is there of you, who, if his son ask for bread, will give him a stone? <sup>10</sup> and if he ask for a fish, will give him a serpent? <sup>11</sup> If ye then, though ye are evil, know <i>how</i> to give good gifts unto your children, how much more will your Father who is in heaven give good things to them that ask him!</p> <p><sup>12</sup> "All things, therefore, whatsoever ye would that men should do unto you, do ye even so unto them: for this is the law and the prophets.</p> <p><sup>13</sup> "Enter ye in through the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction; and many are they that enter in through it. <sup>14</sup> How narrow the gate, and confined the way, which leadeth unto life! and few are they that find it.</p> <p><sup>15</sup> "Beware of false prophets, who come to you in sheep's clothing, but inwardly are rav- ening wolves. <sup>16</sup> By their fruits ye will know them. Do <i>men</i> gather grapes from thorns, or figs from thistles? <sup>17</sup> Thus every good tree bringeth forth good fruits; but a corrupt tree bringeth forth evil fruits. <sup>18</sup> A good tree cannot bring forth evil fruits, nor can a corrupt tree bring forth good fruits. <sup>19</sup> Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. <sup>20</sup> Wherefore by their fruits ye will know them.</p>	<p>οὐτε</p>	<p><sup>31</sup> "And as ye would that men should do unto you, do ye also unto them in like manner.</p> <p><sup>43</sup> "For a good tree bringeth not forth corrupt fruit; nor doth a corrupt tree bring forth good fruit.† <sup>44</sup> For every tree is known by its own fruit. For of thorns <i>men</i> do not gather figs, nor of a bramble-bush do they cut grapes.</p> <p><sup>45</sup> The good man out of the good treasure of his heart bringeth forth that</p>	

\* The conjunction η, or, here merely indicates connection. It is not translated in ch. xx. 15.

† Or, for a tree is not good, producing corrupt fruit; nor is a tree corrupt, producing good fruit.

MATT. VII.	MARK	LUKE VI.	JOHN
<p>21 "Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. 22 Many will say to me in that day, 'Lord, Lord, have we not prophesied in thy name? and in thy name cast out demons? and in thy name done many mighty works?' 23 And then I will declare unto them, 'I never knew you: depart from me, ye that work iniquity.'</p> <p>24 "Every one therefore who heareth these words of mine, and doeth them—I will liken him unto a wise man, who built his house upon the rock: 25 and the rain descended, and the torrents came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. 26 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: 27 and the rain descended, and the torrents came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."</p> <p style="text-align: center;">•</p>		<p>which is good; and the evil man out of the evil treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.</p> <p style="text-align: center;">-</p> <p>46 "But why do ye call me 'Lord, Lord,' and do not the things which I say? 47 Every one that cometh to me, and heareth my words, and doeth them, I will show you to whom he is like. 48 He is like a man building a house, who digged, and sunk deep, and laid the foundation on the rock: and when the flood arose, the torrent rushed vehemently upon that house, and could not shake it; for it was founded upon the rock. 49 But he that heareth, and doeth not, is like a man who built a house upon the earth, without a foundation; against which the torrent rushed vehemently, and straightway it fell: and the ruin of that house was great."</p> <p style="text-align: center;">•</p>	

\* Macknight, Greswell, &c., suppose the record by St. Matthew to be of a different discourse from that recorded by St. Luke: Newcome, Priestley, Clausen, &c., regard the two Evangelists as recording the same discourse. The position of the discourse in Luke is the chief, if not the only argument against the identity of it with that in Matthew; and the nature of St. Luke's Gospel (see Diss. II. Sect. iv.) greatly weakens the force of this consideration. For the identity, there are the following facts. (1) The



MATT. VII.	MARK	LUKE VI.	JOHN
<p>20 And it came to pass, when Jesus ended these words,* that the multitudes were astonished at his teaching, 21 for he taught them as one having authority, and not as the Scribes.</p>	<p>Mark i. 22. (p. 55)</p>		

SECT. V.

After the Sermon on the Mount, before entering Capernaum, our Lord cures the Leper ; and, in the City, the Centurion's Servant.

MATT. VIII.	MARK I.	LUKE V.	JOHN
<p>Now when he came down from the mountain, great multitudes followed him.</p> <p>2 And, behold, a leper came, and did him reverence, saying, "Lord, if thou wilt, thou</p>	<p>40 AND a leper cometh to him, beseeching him, and kneeling down to him, and saying unto him, "If thou wilt, thou</p>	<p>See Luke vii. 1. (p. 72.)</p> <p>12 AND it came to pass, when he was in † one of the cities, that, behold, a man full of leprosy came ; and seeing Jesus, he fell on his face, and implored him, saying, "Lord, if thou wilt, thou</p>	

records present the same commencement and the same conclusion ; and both of these are remarkable. (2) There is very little in Luke's record, which is not included in Matthew's. (3) The train of thought is so completely correspondent, that in adapting the order in Luke to that in Matthew, we have the following series, ver. 20—26, 29, 30, 37, 38, 32—42, 31, 43—49. (4) At the close of each record we find it stated, that when Jesus had ended his discourse, he went into Capernaum, and there healed the Centurion's servant. This last fact is decisive.—St. Luke has recorded many discourses not found in St. Matthew's Gospel ; but Matthew's record of the Sermon on the Mount makes his Gospel inestimable.

\* These words clearly imply that the Evangelist intended to represent the whole of what we usually term the Sermon on the Mount, as delivered together, and at this time. He could not intend to mislead ; nor is it allowable to suppose him in error.—I deem it probable that Matthew, whose duties lay at Capernaum, on hearing of the approach of Christ, joined his audience at the mountain, and either on the spot, or immediately afterwards, committed to writing this inestimable discourse. It may have been delivered in portions, with short intervals between ; and, at any rate, Matthew's employment, and the obvious character of his mind, peculiarly fitted him to make this record.—Pott, Kuinoel, Clausen, and others, consider the record of Matthew as consisting, in part, of discourses delivered at other times ; but for this opinion I see no adequate reason ; and the consideration above stated is, in my judgment, decisive against it.—St. Luke must either have possessed an imperfect record, or, finding various correspondent passages in his Gnomology, have omitted those in the present discourse which he found elsewhere. He never repeats.

† Lepers, however, were not allowed to be in cities. Yet the preposition is εν, in ; and it is not probable that St. Luke would have employed it, if he had meant near to.—The Hebrew ׀ denotes both in and at, or near to ; but unless some reason presented itself to the contrary, it would naturally be rendered εν, in. We may reasonably conjecture that Luke here employed a Greek document.

MATT. VIII.	MARK I.	LUKE V. VII.	JOHN
canst make me clean."	canst make me clean."	canst make me clean."	
<p>3 And Jesus stretched forth <i>his</i> hand and touched him, saying, "I will : be thou made clean." And straightway his leprosy was made clean.</p>	<p>41 And Jesus, moved with compassion, stretched forth <i>his</i> hand and touched him, and saith unto him, "I will : be thou made clean."</p> <p>42 And when he had spoken, straightway the leprosy departed from him, and he was made clean. 43 And having strictly charged him, he straightway sent him forth, 44 and saith unto him, "See thou tell nothing to any one : but go thy way, show thyself to the priest, and offer, for thy cleansing, those things which Moses commanded, for a testimony unto them."</p> <p>45 But when he had gone forth, he began to publish it much, and to spread abroad the report, (so that <i>Jesus</i> could no longer enter openly into <i>the</i> city,* but was without in solitary places;) and they came to him from every quarter.</p>	<p>13 And he stretched forth <i>his</i> hand and touched him, saying, "I will : be thou made clean." And straightway the leprosy departed from him.</p> <p>14 And he charged him to tell no one : "but go and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them."</p> <p>15 But the report went abroad the more concerning him; and great multitudes came together to hear <i>him</i>, and to be healed by him of their infirmities: 16 but he withdrew* into solitary <i>places</i>, and prayed.</p> <p>CH. VII. Now when he had finished all his sayings in the hearing of the people he entered into Capernaum. 2 And the servant of a certain centurion, who was very dear to him, was sick, and about to die. 3 But <i>the centurion</i> having heard concerning Jesus, sent to</p>	<p>περι εις</p> <p>(Sect. v.)</p> <p>δουλος</p>
<p>4 And Jesus saith to him, "See thou tell no one : but go thy way, show thyself to the priest, and offer the gift which Moses commanded, for a testimony unto them."</p>			
<p>5 Now when Jesus entered into Capernaum,</p> <p>a centurion came to him, beseeching him, 6 and</p>			

\* This obviously refers to the speedy, not to the immediate, effect. Our Lord did enter into Capernaum at this time; but the next day he went to the very south of Galilee; and soon after into the region of Gadara.

MATT. VIII.	M <small>ARK</small> I.	LUKE VII.	JOHN
saying, "Lord, my servant lieth in my house a paralytic, grievously tormented."	παῖς	him elders of the Jews, entreating him <i>by them</i> ,* that he would come and restore his servant. <sup>4</sup> And they came to Jesus and besought him earnestly, saying, "He is worthy for whom thou wilt do this; <sup>5</sup> for he loveth our nation, and himself hath built us a synagogue."	ἐρωτῶν
<sup>7</sup> And Jesus saith unto him, "I will come and heal him."		<sup>6</sup> And Jesus went with them. But when he was now not far from the house, the centurion sent friends to him, saying to him <i>by them</i> ,* "Lord, trouble not thyself; for I am not fit that thou shouldst enter under my roof."	λεγων
<sup>8</sup> And the centurion answered and said, "Lord, I am not fit that thou shouldst enter under my roof:		I did not think myself worthy to come unto thee, but speak by word, and my servant will be cured. <sup>9</sup> And indeed I am a man under authority, having soldiers	παῖς
but only speak by word, and my servant will be cured. <sup>9</sup> And indeed I am a man under authority, having soldiers	παῖς	authority, having soldiers	

\* The remarkable construction of the Greek in the 3d and 6th verses, (the participles rendered *entreating* and *saying* being in the singular number), contributes to explain the origin of the diversity between St. Luke's account and St. Matthew's. The details given by Luke show that the Centurion did *not* come personally to Christ: but since his friends who brought the second message, (or rather the chief person who spoke), obviously delivered it in the Centurion's own words, and in the first person, according to the custom of the east—as probably the Elder also did, who delivered the first message—those bystanders who knew none of the parties personally, might naturally form the impression that the Centurion himself had said to Christ what in fact his friend said in the Centurion's words. The statement in Matthew's record, that the Centurion came to Jesus, and spake to him, is thus sufficiently explained. It is probable that St. Matthew was not present at the transaction, but recorded it as he learnt it: his informant was only mistaken in supposing the application of the Centurion to have been *in person*; and the mistake was a natural one. The facts, that he *applied* to Jesus, humbly yet earnestly, in behalf of a valued servant, and that Jesus miraculously healed the servant without going to the house where he was, are unaffected by the inconsistency in the details. St. Luke obviously derived his account from some one well acquainted with those details—the Centurion himself, perhaps, or some one of those who came to Jesus in his behalf: St. Matthew from a less-informed eye-witness. It is observable that St. Mark, the companion of Peter, does not record the miracle. It seems natural that Peter should, immediately on entering Capernaum, go to his own home: if so, *he* would not be an eye-witness. As to St. Matthew, who had not yet been called from his stated occupation, but who must have been a hearer of the Sermon on the Mount, which he alone fully records—a service for which his employments peculiarly qualified him,—one can scarcely doubt that, when Jesus had ended his inestimable discourse, he would hasten home to commit to writing (or to transcribe) that which divine providence prepared and appointed him to record.

MATT. VIII.	MARK I.	LUKE VII.	JOHN
<p>under myself; and I say to this man, 'Go,' and he goeth; and to another, 'Come,' and he cometh, and to my servant, 'Do this,' and he doeth it."</p> <p><sup>10</sup> But when Jesus heard this, he wondered,</p> <p style="text-align: right;">and</p> <p>said to them that were following, "Verily I say unto you, Not even in Israel, have I found faith so great." And I say unto you, that many will come from the east and the west, and will be placed at table* with Abraham, and Isaac, and Jacob, in the kingdom of heaven:</p> <p>but the sons of the kingdom will be cast out into the outer darkness: there will be weeping and gnashing of teeth."</p> <p><sup>13</sup> And Jesus said unto the centurion, "Go thy way and as thou hast believed, be it done unto thee." And his servant was cured in that very hour.</p>	<p style="text-align: center;">ανακληθουσιναι</p> <p style="text-align: center;">καις</p>	<p>under myself; and I say to this man, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it."</p> <p><sup>9</sup> But when Jesus heard these things, he wondered at him; and turning back, he said to the multitude that was following him, "I say unto you, Not even in Israel have I found faith so great."</p> <p style="text-align: center;">See Luke xlii. 29, 30. (Part VII, Sect. vi. §. 10.)</p> <p><sup>10</sup> And they that had been sent, having returned to the house, found the servant well that had been sick.</p>	

\* So Campbell.—The ancient posture at table was recumbent. They reclined on couches, with their feet away from the table, and supported themselves with the left arm, employing the right in eating. The common rendering leads away from the fact; in some cases injuriously to the sense: but the literal English is scarcely suitable; and a more general rendering is deemed preferable.

SECT. VI.

*The next day Christ raises the Widow's Son at Nain.*

MATT.	MARK	LUKE VII.	JOHN
		<p><sup>11</sup> AND it came to pass, the day after,* that he was going to a city called Nain; and many of his disciples were going with him, and a great multitude. <sup>12</sup> But when he drew nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother; and she, a widow: and a great multitude of the city was with her. <sup>13</sup> And when the Lord saw her, he was moved with compassion towards her, and said to her, "Weep not." <sup>14</sup> And he came and touched the bier; (now they that bare it stood still); and said, "Young man, I say unto thee, Arise!" <sup>15</sup> And <i>he that had been</i> dead sat up, and began to speak; and <i>Jesus</i> delivered him to his mother. <sup>16</sup> And awe came upon <i>them</i> all: and they glorified God, saying, "A great prophet hath been raised up among us;" and, "God hath visited his people." <sup>17</sup> And this report concerning him went forth in all Judea, and in all the region round about.</p>	<p>ικανοι  μονογενης      εγερθητι</p>
		<p>See ver. 18. in Part V. Sect. i.</p>	

SECT. VII.

*Having given Directions to cross the Lake, our Lord is addressed by a Scribe and others: on the Passage, Jesus stilleth the Storm:† on landing in the District of Gadara, he restores the Maniac and his Companion.*

MATT. VIII.	MARK IV.	LUKE VIII.	JOHN
<p><sup>18</sup> Now when Jesus saw great multitudes about</p>	<p><sup>35</sup> AND on that day, when evening came,‡ he</p>	<p><sup>22</sup> Now it came to pass on one of <i>those</i> days, that</p>	

\* εν τη εξης. For τη (ἡμερᾶ), many excellent authorities have τῷ, which Griesbach marks as a very probable reading. With this, we should render, *in the course of events*—leaving the time undefined.

† This storm, or rather hurricane, by no means requires us to suppose that the incidents here recorded occurred in the winter; and the whole of the connected events opposes the supposition. The course our Lord was taking, was from the western shore of the southern part of the Lake to the eastern. (See Diss. III. Sect. iv.). The eastern shore is mountainous and abrupt; and it often happens that the winds from the south-east, sweeping down upon the Lake against the current of the Jordan, suddenly raise a boisterous sea, to the great danger of the mariner. The chronology of this Harmony places the present event in the latter part of October: the violent agitation of the water was obviously caused by a sudden hurricane, which arose as the vessel was advancing towards the precipitous shores of the district of Gadara. It is in no degree probable that our Lord would have ordered such a passage, by night, in the winter.

‡ St. Mark obviously considered this passing of the Lake, as occurring in the evening of the day

MATT. VIII.	MARK IV.	LUKE VIII. IX.	JOHN
him, he gave orders to depart unto the other side.	saith unto them, "Let us go over unto the other side."	he went into a vessel, and his disciples: and he said unto them, "Let us go over unto the other side of the lake."	p. 77.
<p><sup>19</sup> And a certain scribe came, and said unto him, "Rabbi, I will follow thee whithersoever thou goest." <sup>20</sup> And Jesus saith unto him, "The foxes have holes, and the birds of the air have roosts; but the Son of man hath not where he may lay his head." <sup>21</sup> And another of his disciples said unto him, "Lord, suffer me first to go and bury my father." <sup>22</sup> But Jesus said unto him, "Follow me; and leave the dead to bury their dead."</p>	εἰς	<p>CH. IX. <sup>57</sup> Now it came to pass, as they were journeying on the way,* that a certain man said unto him, "I will follow thee, Lord, whithersoever thou goest." <sup>58</sup> And Jesus said unto him, "The foxes have holes, and the birds of the air have roosts; but the Son of man hath not where he may lay his head." <sup>59</sup> And he said unto another, "Follow me." But he said, "Lord, suffer me first to go and bury my father." <sup>60</sup> But Jesus said unto him, "Leave the dead to bury their dead: but go thou and declare the kingdom of God." <sup>61</sup> And another also said, "I will follow thee, Lord, but suffer me first to bid farewell to those in my house." <sup>62</sup> But Jesus said unto him, "No</p>	τῆς

when our Lord delivered the Parables which he had just recorded. (Part V. Sect. xii.). The words 'on that day' might be indefinite; but Mark's expression in ver. 38—*as he was*—so distinctly refers to his previous statement, that Jesus had gone into a vessel, and there delivered his parables, that he must have regarded the events as consecutive. In that case, however, it seems scarcely probable that Matthew would have placed the latter *after* the selection and mission of the Apostles. On the whole, taking especially into account the characteristics of the several Gospels, and the circumstances of their respective Authors, (see Diss. II.), it appears best to place the delivery of the Parables where the Apostle has placed it. It may also be observed, that St. Luke, who obviously had here a record corresponding with that employed, with several additions, by St. Mark, only says, ver. 22, 'on one of the days'.—Whatever day it was, however, this Evangelist specifies the time of departure—*viz. when evening came*: 'on a certain day, in the evening,' may perhaps be regarded as giving the force of his words.

\* St. Luke appears to have inserted the incidents to which St. Matthew has given a very specific position, in the part of his Gospel where a journey was begun, on account of the words with which his record commenced.

MATT. VIII.	MARK IV. V.	LUKE IX. VIII.	JOHN
<p>23 And when he had entered into the vessel his disciples followed him.</p> <p>24 And, behold, a great tempest arose in the sea, so that the vessel was being covered by the waves : but he was sleeping. 25 And the disciples came to him, and awoke him, saying, " Lord, save us: we are perishing." 26 And he saith unto them, " Why are ye fearful, O ye of little faith ! " Then he arose, and rebuked the winds and the sea ; and there was a great calm.</p> <p>27 But the men wondered, saying, " What manner of man is this, that both the winds and the sea obey him ! "</p> <p>28 And when he came to the other side, to the country of the Gergesenes, ‡ there met him</p>	<p>26 And when they had sent away the multitude, they took him, as he was, in the vessel. (Now other little vessels also were with him).</p> <p>27 And a great storm of wind arose, and the waves were beating into the vessel, so that it was now filling. 28 And he was in the stern, sleeping on a pillow : and they awake him, and say unto him, " Rabbi, carest thou not that we are perishing ? " 29 And he arose, and rebuked the wind, and said unto the sea, " Peace ! * be still ! " And the wind fell, and there was a great calm. 40 And he said unto them, " Why are ye so fearful ? how have ye not faith ? " 41 And they feared exceedingly, † and said to one another, " Who then is this, that both the wind and the sea obey him ! "</p> <p>CH. v. And they came to the other side of the sea, to the country of the Gadarenes. 3 And</p>	<p>man that hath put his hand to the plough and looketh at things behind, is fitted for the kingdom of God."</p> <p>CH. VIII. And they put forth to sea. 23 Now as they were sailing, he fell asleep.</p> <p>And a storm of wind came down on the lake ; and they were filling, and were in danger.</p> <p>24 And they came to him, and awoke him, saying, " Master, Master, we are perishing." But he arose, and rebuked the wind and the raging of the water : and they ceased, and there was a calm.</p> <p>25 And he said unto them, " Where is your faith ? " But they being afraid wondered, saying to one another, " Who then is this ! for he commandeth both the winds and the water, and they obey him."</p> <p>26 And they sailed to the country of the Gadarenes, which is over against Galilee. 27 Now</p>	

\* Or, Hush ! or, Be hushed ! † Lit. feared with great fear.

‡ Griesbach represents *Gerasenes* (which Lachman prefers) as a very probable reading, though somewhat inferior to *Gergesenes* ; and *Gadarenes* as probable, but having less authority than either of the other two. Scholz receives *Gadarenes* into his text ; yet the opinion of Griesbach is very probable, that the transcribers of Matthew's Gospel, from the recollection of Mark's and Luke's, or from the purpose to make all alike, changed *Gergesenes*, or *Gerasenes*, into *Gadarenes*. In Mark and Luke Griesbach represents

MATT. VIII.	MARK V.	LUKE VIII.	JOHN
<p>two demoniacs,* coming out of the tombs, exceeding fierce, so that no one was able to pass by that way.</p>	<p>when he came out of the vessel, there straightway met him out of the tombs a man with an unclean spirit, <sup>3</sup> who had <i>his</i> dwelling among the tombs; and no man could bind him, even with chains: <sup>4</sup> (because he had been often bound with fetters and chains, and the chains had been torn asunder by him, and the fetters broken in pieces: and no one was able to subdue him). <sup>5</sup> And always, night and day, he continued among the sepulchres and on the mountains, crying out, and cutting himself with stones. <sup>6</sup> But when he saw Jesus afar off, he ran and did him reverence. <sup>7</sup> And crying with a loud voice, he said, "What hast thou to do with me, Jesus, Son of the most high God! I adjure thee by God, torment me not." <sup>8</sup> For he had said to him, "Come out of the man, unclean spirit!"</p>	<p>when he went forth to the land, there met him a certain man of the city who had had demons for a long time, and wore no garment, and abode not in a house, but in the sepulchres.</p> <p style="text-align: center;">ην</p> <p><sup>28</sup> But when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, "What hast thou to do with me, Jesus, Son of the most high God! I pray thee, torment me not." <sup>29</sup> For he had commanded the unclean spirit to come out of the man. (For it had for a</p>	

*Gerasenes* as a probable reading.—It is not surprising that the country lying south-east of the Lake should be designated from *Gadara*, which was the principal city in Palestine east of the Jordan; but as it was some miles from the Lake, it can scarcely have been the city to which the swineherds fled, though the demoniac probably belonged to it. (*Luke* viii. 27).—Josephus does not mention Gergesa itself; but Origen says that there was a small town of that name, situated near a precipice on the shore of the Lake: if correct, this must have been the city spoken of in reference to the persons feeding the swine.

\* The poor maniac of whom Mark and Luke have given so full an account, was obviously a person of notoriety, if not from his station in life, at least from the intensity of his disorder. The other insane person, whom St. Matthew alone adverts to, might have been entirely lost sight of by the time when the other Evangelists wrote: but Matthew residing at Capernaum, would hear of both when the disciples returned to that city; and as the transaction occurred just before his own call, it was natural that he should record the substance of all the information he received. This he has done, with his usual brevity, precision, and distinctness. The accounts of the other Evangelists contain nothing to render it improbable that there was another insane person with the maniac.



MATT. VIII.	MARK V.	LUKE VIII.	JOHN
<p><sup>20</sup> Now there was at a distance from them a herd of many swine feeding. <sup>31</sup> And the demons besought him, saying, "If thou cast us out, send us into the herd of swine." <sup>32</sup> And he said unto them, "Go." And having come forth, they went away into the swine: and, behold, the whole herd rushed down the precipice into the sea, and perished in the waters.</p> <p><sup>33</sup> But they that were feeding them fled, and went away to the city, and told all things, and the <i>circumstances respecting</i> the demoniacs. <sup>34</sup> And, behold, the whole city came forth to meet Jesus :</p>	<p><sup>9</sup> And he asked him, "What is thy name?" And he said, "Legion is my name: for we are many." <sup>10</sup> And he besought him much, that he would not send them away out of the country.</p> <p><sup>11</sup> Now there was there, at the mountain, a great herd of swine feeding. <sup>12</sup> And the demons besought him, saying, "Send us into the swine, that we may enter into them." <sup>13</sup> And straightway Jesus suffered them. And the unclean spirits having come forth entered into the swine: and the herd rushed down the precipice into the sea; (now they were about two thousand;) and they were suffocated in the sea. <sup>14</sup> But they that were feeding them fled, and told it in the city, and in the fields. And <i>the people</i> came forth to see what it was that had been done.</p> <p><sup>15</sup> And they come to Jesus, and see the demoniac sitting, and clothed, and in his right mind,—him that had had the legion:—and they were afraid. <sup>16</sup> And they that had</p>	<p>long time seized him; and he was bound with chains and fetters, <i>and</i> guarded; and he brake the bonds, and was driven by the demon into solitary places). <sup>20</sup> And Jesus asked him, saying, "What is thy name?" And he said, "Legion:" (because many demons had entered into him). <sup>31</sup> And he besought him that he would not command them to go out into the abyss. <sup>32</sup> Now there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. <sup>33</sup> And the demons having come forth from the man, entered into the swine: and the herd rushed down the precipice into the lake, and were suffocated.</p> <p><sup>34</sup> But when they that were feeding <i>them</i> saw what had been done, they fled, and told it in the city and in the fields. <sup>35</sup> And <i>the people</i> came forth to see what had been done; and they came to Jesus, and found the man, out of whom the demons had come forth, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. <sup>36</sup> And they also that</p>	<p>ikavwv</p>

MATT. IX.	MARK II.	LUKE V.	JOHN
<p>forgiven thee." <sup>3</sup> And, behold, certain of the Scribes said within themselves, "This <i>man</i> blasphemeth."</p> <p><sup>4</sup> And Jesus perceiving their thoughts said,</p> <p>"Wherefore think ye evil in your hearts? <sup>5</sup> For which is easier? to say, Thy sins are forgiven; or to say, Arise and walk?"</p> <p><sup>6</sup> But that ye may know that the Son of man hath authority on earth to forgive sins," (then he saith to the paralytic,) "Arise, and take up thy bed, and go away to thine own house."</p> <p><sup>7</sup> And he arose and departed to his own house.</p> <p><sup>8</sup> But the multitudes seeing <i>this</i>, wondered, and glorified God, who had given such authority unto men.</p>	<p><sup>6</sup> Now certain of the Scribes were sitting there, and reasoning in their hearts, <sup>7</sup> "Why doth this <i>man</i> thus speak blasphemies? who can forgive sins but one, <i>that is</i> God?" <sup>8</sup> And straightway Jesus, knowing in his spirit that they were thus reasoning within themselves, said unto them, "Why reason ye thus in your hearts? <sup>9</sup> Which is easier? to say to the paralytic, Thy sins are forgiven; or to say, Arise, take up thy couch, and walk?"</p> <p><sup>10</sup> But that ye may know that the Son of man hath authority on earth to forgive sins," (he saith to the paralytic,) <sup>11</sup> "I say unto thee, Arise, take up thy couch, and go away to thine own house." <sup>12</sup> And straightway he arose, and took up the couch, and went forth before them all: so that all were amazed, and glorified God, saying, "We never saw it thus."</p> <p><sup>13</sup> And he went forth again to the sea-side; and all the multitude</p>	<p><sup>21</sup> And the Scribes and the Pharisees began to reason, saying, "Who is this who speaketh blasphemies? Who can forgive sins, but God alone?" <sup>22</sup> And Jesus knowing their reasonings, answered and said unto them,</p> <p>"Why reason ye <i>thus</i> in your hearts? <sup>23</sup> Which is easier? to say, Thy sins are forgiven thee; or to say, Arise, and walk?" <sup>24</sup> But that ye may know that the Son of man hath authority upon earth to forgive sins," (he said unto him that was afflicted with palsy), "I say unto thee, Arise, and take up thy couch,* and go to thine own house." <sup>25</sup> And immediately he rose up before them, and took up that whereon he was lying, and departed to his own house, glorifying God. <sup>26</sup> And amazement seized <i>them</i> all, and they glorified God: and they were filled with fear, saying, "We have seen strange things to-day."</p>	

\* Or, little couch.—In this Section there are three different words employed for 'that whereon he lay': *Matthew* has κλινη, a couch on which persons reclined at table, or a bed for sleeping on: *Mark*, κρᾶββατον, a pallet, or small bed, or couch: *Luke*, κλινη, and also κλινιδιον, little couch. What the paralytic lay upon was probably a pallet on a small light bedstead. Κρᾶββατον is used only by *Mark* and *John*. It was most appropriated to mean beds and couches of the poor: rendered couch, as here, it denotes a small bed, with a light bedstead.

MATT. IX.	MARK II.	LUKE V.	JOHN
<p><sup>9</sup> And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the receipt of custom, and saith unto him, "Follow me." And he arose and followed him.</p>	<p>came unto him, and he taught them. <sup>14</sup> And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and saith unto him, "Follow me." And he arose and followed him.</p>	<p><sup>27</sup> And after these things he went forth, and beheld a publican, by name Levi, sitting at the receipt of custom ; and he said unto him, "Follow me." <sup>28</sup> And he left all, arose, and followed him.</p>	

SECT. IX.

*The Day of Matthew's Feast. § 1. The Pharisees and the Disciples of John censure Christ. § 2. The Cure of the Disordered Woman. § 3. The Daughter of Jäirus restored to Life. § 4. Sight restored to two Blind Men ; and the Dumb Demoniac cured.*

MATT. IX.	MARK II.	LUKE V.	JOHN
<p>§ 1.</p> <p><sup>10</sup> AND it came to pass, as he was at table in the house, that, behold, many publicans and sinners came and placed themselves at table with Jesus and his disciples.</p> <p><sup>11</sup> And the Pharisees seeing it said unto his disciples,</p> <p>"Why is your Teacher eating with publicans and sinners?" <sup>12</sup> But Jesus hearing it said unto them, "They that are strong have no need of a physician, but they that are sick. <sup>13</sup> But go ye and learn what this meaneth,* 'I desire mercy, and not sacrifice : ' for I came not to call righteous men, but sinners."</p>	<p>§ 1.</p> <p><sup>15</sup> AND it came to pass, that, as Jesus was at table in his house, many publicans and sinners placed themselves at table with Jesus and his disciples : for there were many, and they followed him. <sup>16</sup> And when the Scribes and Pharisees saw him eating with publicans and sinners, they said unto his disciples, "Why is it that he is eating and drinking with publicans and sinners?" <sup>17</sup> And when Jesus heard it, he saith unto them, "They that are strong have no need of a physician, but they that are sick :</p> <p>I came not to call righteous men, but sinners."</p>	<p>§ 1.</p> <p><sup>20</sup> AND Levi made him a great feast in his own house : and there was a great multitude of publicans and of others that sat down with them.</p> <p><sup>30</sup> But their Scribes and the Pharisees murmured to his disciples, saying, "Why are ye eating and drinking with publicans and sinners?" <sup>31</sup> And Jesus answering said unto them, "They that are well have no need of a physician ; but they that are sick.</p> <p><sup>32</sup> I have not come to call righteous men, but sinners, to repentance."</p>	

\* Lit. what this is, ἐστὶν The reference is to Hos. vi. 6.

MATT. IX.	MARK II.	LUKE V.	JOHN
<p><sup>14</sup> Then come to him the disciples of John, saying,</p> <p>“Why do we and the Pharisees fast much, but thy disciples do not fast?”</p> <p><sup>15</sup> And Jesus said to them, “Can the sons of the bridechamber * mourn, as long as the bridegroom is with them?</p> <p>But days will come, when the bridegroom will be taken from them, and then they will fast.</p> <p><sup>16</sup> Now no one putteth a piece of unwrought cloth upon an old garment, for the piece which filleth it up taketh from the garment, and the rent becomes worse.</p> <p><sup>17</sup> Nor do <i>men</i> put new wine into old bottles: † otherwise indeed the bottles are burst, and the wine is spilled, and the bottles will perish: but they put new wine into new bottles, and both are preserved.”</p> <p>§ 2.</p> <p><sup>18</sup> While he was saying these things unto them, behold, a ruler came and</p>	<p><sup>18</sup> And the disciples of John and the Pharisees were fasting: and they come and say unto him, “Why do the disciples of John and those of the Pharisees fast, but thy disciples do not fast?”</p> <p><sup>19</sup> And Jesus said unto them, “Can the sons of the bridechamber * fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. <sup>20</sup> But days will come, when the bridegroom will be taken away from them, and then will they fast in that day.</p> <p><sup>21</sup> No man soweth a piece of unwrought cloth upon an old garment: otherwise the new piece which filleth it up taketh away from the old, and the rent is made worse. <sup>22</sup> And no one putteth new wine into old bottles: † otherwise the new wine bursteth the bottles, and the wine is spilled, and the bottles will perish: but new wine must be put into new bottles.”</p> <p>§ 2.</p> <p>CH. V.</p> <p><sup>23</sup> And, behold, there</p>	<p><sup>23</sup> And they said unto him, “Why do the disciples of John fast often, and make supplications and likewise those of the Pharisees, but thine eat and drink?” <sup>24</sup> But he said unto them, “Can ye make the sons of the bridechamber * fast, while the bridegroom is with them? <sup>25</sup> But days will come, when the bridegroom will be taken away from them, and then will they fast in those days.” <sup>26</sup> Now he spake also a parable unto them, “No one putteth a piece of a new garment upon an old garment; otherwise indeed both the new maketh a rent, and the piece from the new agreeth not with the old.</p> <p><sup>27</sup> And no one putteth new wine into old bottles; † otherwise indeed the new wine will burst the bottles, and will itself be spilled, and the bottles will perish. <sup>28</sup> But new wine must be put into new bottles; and both are preserved. <sup>29</sup> And no one having drunk old wine straightway desireth new; for he saith, The old is milder.”</p> <p>§ 2.</p> <p>CH. VIII.</p> <p><sup>41</sup> And, behold, there</p>	

\* Or, the companions of the bridegroom.

† Or, skins, or, skin-bottles.

MATT. IX.	MARK V.	LUKE VIII.	JOHN
<p>did him reverence, saying,</p> <p>“My daughter was just now dying : * but come and lay thy hand upon her, and she will live.”</p> <p>19 And Jesus arose and followed him, and so did his disciples.</p> <p>20 And, behold, a woman who had had an issue of blood for twelve years,</p> <p>came behind, and touched the border of his garment : 21 For she said within herself, “If I may only touch his garment, I shall be restored.”</p>	<p>cometh one of the rulers of the synagogue, by name Jäirus ; and seeing him, he falleth at his feet, 22 and besought him greatly, saying, “My little daughter is at the point of death : * I pray thee that thou wouldst come and lay thy hands on her, that she may be restored, and she will live.” 24 And Jesus went away with him ; and a great multitude followed him, and thronged him.</p> <p>25 And a certain woman, who had been afflicted with an issue of blood for twelve years, 26 and had suffered many things under many physicians, and had spent all that she had, and was in nothing benefited, but rather grew worse, 27 having heard concerning Jesus, came in the multitude behind, and touched his garment. 28 For she said, “If I may even touch his garments, I shall be restored.” 29 And straightway the fountain of her blood was dried up ; and she perceived in her body that she was healed of that disorder. 30 And Jesus, straightway knowing in himself that power went out of him, turned about in the multitude, and said, “Who touched my garments ?”</p>	<p>came a man, (he was a ruler of the synagogue), whose name was Jäirus, and fell down at the feet of Jesus, and besought him to come to his house : 42 for he had an only daughter, about twelve years of age, and she was dying.*</p> <p>But as he was going the multitudes crowded upon him.</p> <p>43 And a woman who had been afflicted with an issue of blood twelve years, who though she had spent all her living upon physicians, could not be healed by any one,</p> <p>44 came behind him, and touched the border of his garment :</p> <p>and immediately the issue of her blood was stopped.</p> <p>45 And Jesus said, “Who is he that touched me ?”</p>	

μαστιξ

\* Matt. αρτι ετελευτησε—Mark, εσχατως εχει—Luke, απεθνησκε.

MATT. IX.	MARK V.	LUKE VIII.	JOHN
	<p><sup>31</sup> And his disciples said unto him, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?"</p> <p><sup>32</sup> And he looked round about to see her that had done this. <sup>33</sup> But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.</p> <p><sup>34</sup> But he said unto her, "Daughter, thy faith hath restored thee; go in peace, and be whole from thy disorder."</p> <p>§ 3.</p> <p><sup>35</sup> While he was yet speaking, there come persons from the ruler of the synagogue's house, saying, "Thy daughter is dead: why troublest thou the Teacher any further?" <sup>36</sup> But Jesus having heard the word that was spoken, saith straightway unto the ruler of the synagogue, "Fear not, only believe." <sup>37</sup> And he suffered no one to follow with him, except Peter, and James,</p>	<p>But all denying, Peter said, and they that were with him, "Master, the multitudes press thee and throng thee, and sayest thou, Who is he that touched me?" <sup>46</sup> But Jesus said, "Some one touched me: for I perceived that power went out from me."</p> <p><sup>47</sup> Now when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him, before all the people, for what cause she had touched him, and how she had been immediately healed. <sup>48</sup> But he said unto her, "Daughter, take courage; thy faith hath restored thee; go in peace."</p> <p>§ 3.</p> <p><sup>49</sup> While he was yet speaking, there cometh one from the ruler of the synagogue's house, saying to him, "Thy daughter is dead; trouble not the Teacher." <sup>50</sup> But when Jesus heard it, he answered him, saying, "Fear not: only believe, and she shall be restored." <sup>51</sup> And when he entered into the house, he suffered no one to enter, except Peter, and James, and John, and the</p>	<p>εγνων</p> <p>παρα</p> <p>τεδνηκε</p>
<p><sup>22</sup> But Jesus turned about, and when he saw her, he said, "Daughter! take courage; thy faith hath restored thee." And the woman was restored from that hour.</p> <p>απο</p> <p>απεδανε</p>			

MATT. IX.	MARK V.	LUKE VIII.	JOHN
<p>23 And when Jesus came to the ruler's house, and saw the minstrels,* and the multitude making a tumultuous noise, 24 he saith unto them,</p> <p>“Go away: for the damsel is not dead, but sleepeth.” And they laughed at him in scorn.</p> <p>25 But when the multitude had been put forth, he went in, and took hold of her hand, and the damsel arose.†</p> <p>26 And the fame hereof went forth into all that land.</p> <p>§ 4.</p> <p>27 And as Jesus was passing by from thence, two blind men followed him, crying out, and</p>	<p>and John the brother of James. 38 And he cometh to the house of the ruler of the synagogue, and seeth a tumult, and persons weeping and wailing greatly. 39 And entering in he saith unto them, “Why make ye this tumultuous noise, and weep? the child is not dead, but sleepeth.” 40 And they laughed at him in scorn.</p> <p>But having put them all out, he taketh the father and the mother of the child, and them that were with him, and entereth in where the child was. 41 And taking hold of the child's hand, he saith unto her, “Talitha cumi;” which is, being interpreted, “Damsel; (I say unto thee), Arise.” 42 And straightway the damsel arose, and walked; for she was twelve years old. And they were amazed with great amazement. 43 And he enjoined them strictly that no man should know it; and ordered that something should be given her to eat.</p>	<p>father and the mother of the maiden. 52 And all were weeping, and bewailing her: but he said,</p> <p>“Weep not: she is not dead, but sleepeth.” 53 And they laughed at him in scorn, knowing that she was dead. 54 But having put them all out, and taken hold of her hand, he called aloud, saying, “Maiden, arise.”</p> <p>55 And her spirit returned, and she immediately arose:</p> <p>and he commanded that something should be given her to eat. 56 And her parents were amazed: but he charged them to tell no one what had been done.</p>	

• Lit. pipers, αυλητας.

† Matt. εγερθη—Mark and Luke, ανεστη.

MATT. IX.	MARK	LUKE	JOHN
<p>saying, "Son of David, have pity on us." <sup>20</sup> Now when he was come into the house, the blind men came to him : and Jesus saith unto them, "Believe ye that I am able to do this?" They say unto him, "Yea, Lord." <sup>20</sup> Then he touched their eyes, saying, "According to your faith be it unto you." <sup>20</sup> And their eyes were opened ; and Jesus strictly charged them, saying, "See <i>that</i> no one know it." <sup>21</sup> But when they went forth they spread abroad his fame in all that land.</p> <p><sup>22</sup> Now as they were going out, behold, <i>some</i> brought to him a dumb man, a demoniac. <sup>23</sup> And when the demon was cast out, the dumb man spake : and the multitudes wondered, saying, "It was never thus seen in Israel." <sup>24</sup> But the Pharisees said, "He casteth out demons by the prince of the demons."</p>	<p>ἐνεβριμῆσατο</p>		

## SECT. X.

*Christ selects the Apostles, and then makes a Second Progress through Galilee.*

MATT. X.	MARK III.	LUKE VI.	JOHN
	<p><sup>13</sup> AND he goeth up to the mountain,* and calleth unto him whom he would : and they came unto him. <sup>14</sup> And he</p>	<p><sup>12</sup> AND it came to pass in those days, <i>that</i> he went forth to the mountain* to pray, and continued all night in prayer</p>	

† To ορος, *the mountain*, as in Matt. v. 1, seems to indicate some well-known hill near Capernaum.



MATT. X.	MARK III.	LUKE VI.	JOHN
<p>κηρυσσειν</p> <p>•</p> <p>³ Now the names of the twelve apostles are these; First, Simon called Peter, and Andrew his brother; James <i>the son</i> of Zebedee, and John his brother; ² Philip, and Bartholomew; † Thomas, and Matthew the publican; James <i>the son</i> of Alpheus, and Lebbeus surnamed Thaddeus; ⁴ Simon Kananites, § and Judas Iscariot, who also delivered him up.</p>	<p>appointed twelve, that they might be with him, and that he might send them forth to preach; ¹⁵ and to have authority to heal diseases, and to cast out demons: <i>Simon</i>, ¹⁶ (and Simon he surnamed Peter); † ¹⁷ and James <i>the son</i> of Zebedee, and John the brother of James; and these he surnamed Boanerges, which is, Sons of thunder); ¹⁸ and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James <i>the son</i> of Alpheus, and Thaddeus, and Simon Kananites, § ¹⁹ and Judas Iscariot, who also delivered him up.</p>	<p>to God. ¹³ And when it was day, he summoneth to <i>him</i> his disciples: and from them he chose twelve, whom he named also apostles;—</p> <p>¹⁴ Simon, (whom he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew, ¹⁵ Matthew and Thomas, James <i>the son</i> of Alpheus, and Simon called Zelotes, ¹⁶ and Judas <i>the brother</i> of James, and Judas Iscariot, who also was the traitor:—</p> <p>¹⁷ and he came down with them, and stood on the plain;    and the multitude of his disciples, and a great number of the people, from all! Judea, and Jerusalem, and the sea-coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases;</p>	

• St. Matthew does not record the *selection*, but only the mission of the Apostles. This is agreeable to the general system of his Gospel in relation to facts: in recording discourses he is copious and detailed.

† *Lit.* and he put on Simon the name Peter. This refers to a former period. (*John* i. 42: see p. 23). The regular construction would have been, as in Luke and Matthew, *Simon, whom he surnamed Peter*; but St. Mark's Gospel presents many irregularities in style. In a close translation, it appears best to leave them, when the English idiom will at all allow it.

‡ Nathanael was one of Christ's first disciples; and our Lord bore high testimony to his character, (*John* i. 45—51). All the others were now appointed Apostles; and he is again mentioned with them in *John* xxi. 2. From these considerations it has been conjectured, with much probability, that it is he who is here designated by the patronymic, *Bartholemew*, i. e. Son of Tholmai.

§ *Kananites* means the same as *Zelotes*, implying that Simon was one of the Zelotæ.

|| Ver. 14—16 form a parenthesis: the construction of the Greek connecting ver. 13 and 17, may be thus represented—'and having chosen out twelve from them, whom he named Apostles,——and having come down with them, he stood on the plain, &c.

MATT. IX.	MARK VI.	LUKE VI.	JOHN
<p><sup>35</sup> And Jesus went about all the cities and the villages, teaching in their synagogues, and proclaiming the glad tidings of the kingdom, and healing every disease and every weakness.</p> <p><sup>36</sup> Now when he saw the multitudes, he was moved with compassion for them, because they were wearied and scattered abroad, as sheep having no shepherd.</p> <p><sup>37</sup> Then he saith unto his disciples, "The harvest indeed is plenteous, but the labourers are few ;</p> <p><sup>38</sup> pray ye therefore the Lord of the harvest, that he may send forth other labourers into his harvest."</p>	<p><sup>6</sup> And he went round the villages in a circuit, teaching.</p> <p>κηρυσσων</p>	<p><sup>18</sup> and they that were oppressed with unclean spirits : and they were cured. <sup>19</sup> And the whole multitude sought to touch him : because power went forth from him, and healed all.</p> <p>*</p> <p>CH. VIII. And it came to pass in the course of events, that he journeyed throughout city and village, preaching, and publishing the glad tidings of the kingdom of God. And the twelve were with him, <sup>2</sup> and certain women, who had been healed of evil spirits and infirmities, Mary called Magdalene, from whom had gone forth seven demons, <sup>3</sup> and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, who ministered unto him from their substance.</p>	<p>κηρυσσων</p>

\* Here St. Luke inserts the Discourse which St. Matthew introduces (Sect. iv.) at an earlier period. The portion next given from ch. viii. appears to refer to this second progress through Galilee, since "the twelve were now with him." It suits no period after their return.

SECT. XI.

*The Apostles instructed both for their present Mission, and for their future Service, and then sent forth into various parts of Galilee.*

MATT. X.	MARK VI.	LUKE IX.	JOHN
<p>AND having called unto him his twelve disciples, he gave them authority over unclean spirits, so as to cast them out, and to heal every disease and every weakness.</p> <p>(Ver. 2—4 in Sect. x.)</p> <p><sup>5</sup> These twelve Jesus sent forth, having charged them, saying, “Depart not into the way of the Gentiles, and enter not into a city of the Samaritans; <sup>6</sup> but go rather to the lost sheep of the house of Israel. <sup>7</sup> And as ye go, make proclamation, saying, ‘The kingdom of heaven draweth near.’ <sup>8</sup> Heal the infirm; raise the dead; cleanse the lepers; cast out demons; freely ye have received, freely give. <sup>9</sup> Provide not gold, nor silver, nor brass, in your purses; <sup>10</sup> provide not bag for the way, nor two vests, nor sandals, nor a staff: for the labourer is worthy of his food.</p> <p><sup>11</sup> “And into whatsoever city or village ye enter, inquire who in it is worthy; and there abide until ye go forth. <sup>12</sup> And when ye enter into a house, salute it. <sup>13</sup> And if the house be worthy, let your peace</p>	<p><sup>7</sup> AND he calleth unto him the twelve, and began to send them forth two by two: and he gave them authority over unclean spirits;</p> <p>κηρυσσετε</p> <p><sup>8</sup> and charged them that they should take nothing for the way, except a staff only; no bag, no bread, no brass in the purse: <sup>9</sup> but to be shod with sandals; and “do not put on two vests.”</p> <p><sup>10</sup> And he said unto them, “Whosoever ye enter into a house, there abide until ye go forth thence.</p>	<p>Now having called together the twelve, he gave them power and authority over all the demons, and to heal diseases. <sup>3</sup> And he sent them forth to proclaim the kingdom of God, and to cure the infirm.</p> <p><sup>3</sup> And he said unto them, “Take nothing for the way, neither staff, nor bag, nor bread, nor money; nor have two vests apiece.</p> <p><sup>4</sup> And into whatsoever house ye enter, there abide, and thence go forth.</p>	



MATT. X.	MARK VI.	LUKE [XII.]	JOHN
<p>the child : and children will rise up against parents, and cause them to be put to death. <sup>23</sup> And ye will be hated by all <i>men</i> for my name's sake. But he that endureth to the end shall be saved. <sup>23</sup> But when they persecute you in this city, flee ye into another ; and if they persecute you out of this, flee ye into another : * for verily I say unto you, ye shall not finish the cities of Israel, until the Son of man come.</p> <p><sup>24</sup> " The disciple is not above the teacher ; nor the servant above his master. <sup>25</sup> It is enough for the disciple that he be as his teacher, and the servant as his master. If they have surnamed the master of the house Beelzebub, how much more <i>will they so call</i> them of his household.</p> <p><sup>26</sup> " Fear them not therefore : for there is nothing covered, which shall not be revealed ; and hidden, which shall not be known. <sup>27</sup> That which I say to you in the darkness, speak ye in the light : and that which ye hear in the ear, proclaim ye upon the housetops. <sup>28</sup> And fear not <i>any thing</i> from them that kill the body, but are not able to kill the soul : but fear him rather who is able to destroy both soul</p>		<p>CH. XII. 2—9.</p> <p>" Now there is nothing covered, which shall not be revealed ; and hidden, which shall not be known. <sup>3</sup> Wherefore, whatsoever ye have spoken in the darkness shall be heard in the light ; and that which ye speak to the ear in chambers, shall be proclaimed upon the housetops. <sup>4</sup> But I say to you, my friends, be not made afraid by them that kill the body, and</p>	

\* The clause preceding, Griesbach introduces into his text, with the mark of very probable addition : Scholz gives to it no indication that he regards it as of authority. Lachman inserts it as Griesbach.

MATT. X. and body in hell.	MARK	[LUKE XII.]	JOHN
<p><sup>29</sup> Are not two sparrows sold for a farthing? * and yet not one of them falleth † on the ground without your Father: <sup>30</sup> and even the hairs of your head are all numbered. <sup>31</sup> Fear not, therefore; ye are of more value than many sparrows.</p> <p><sup>32</sup> "Every one, therefore, who shall confess me before men, him will I confess also before my Father who is in heaven. <sup>33</sup> But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.</p> <p><sup>34</sup> "Think not that I have come to send peace on the land; I have come not to send peace but a sword. <sup>35</sup> For I have come to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law: <sup>36</sup> and a man's foes will be those of his own household.</p> <p><sup>37</sup> "He that loveth father or mother more</p>		<p>afterwards have no more that they can do; <sup>5</sup> but I will warn you whom ye should fear; fear him who, after he hath killed, hath power ‡ to cast into hell; yea, I say unto you, fear him. <sup>6</sup> Are not five sparrows sold for two farthings? and not one of them is forgotten before God. <sup>7</sup> Moreover, even the hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows.</p> <p><sup>8</sup> "Now I say unto you, Every one who shall confess me before men, the Son of man also will confess him before the angels of God. <sup>9</sup> But he that denieth me before men, will be denied before the angels of God."</p>	

\* *Lit.* an as, *ασσαριον*.—This was a brass coin of the value of one-tenth of a denarius (or drachma), i. e. of rather more than three farthings; but it is here well represented by *farthing*, as our smallest coin.

† The future of the Greek is well represented here by our aorist. Such, probably, was the force of the word employed in the original Gospel.

‡ The original is *εξουσια*, commonly rendered *authority*.

MATT. X.	MARK VI.	LUKE IX.	JOHN
<p>than me, is not worthy of me : and he that loveth son or daughter more than me, is not worthy of me : <sup>38</sup> and he that doth not take up his cross, and follow after me, is not worthy of me. <sup>39</sup> He that findeth his life shall lose it : and he that loseth his life for my sake shall find it.</p> <p><sup>40</sup> “He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. <sup>41</sup> He that receiveth a prophet in the name of a prophet, shall receive a prophet’s reward ; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man’s reward. <sup>42</sup> And whosoever shall give unto one of these little ones* a cup of cold <i>water</i> only to drink in the name of a disciple, verily I say unto you, he shall in no-wise lose his reward.”</p> <p>CH. XI. And it came to pass, when Jesus had finished commanding his twelve disciples, he departed thence, to teach and to preach in their cities.</p>	<p><sup>12</sup> And they went forth, and preached that <i>all</i> should repent. <sup>13</sup> And they cast out many demons, and anointed with oil many sick <i>persons</i>, and healed <i>them</i>.</p>	<p><sup>6</sup> And they went forth, and went through the villages, publishing <i>their</i> glad tidings, and healing every where.</p>	

\* Or, these my followers (or, servants). Kuinoel (from Boltenius) observes that קטן *little*, denotes also attendant, follower, disciple. It is opposed to גדול *great*, which also signifies master.





RECORDS OF CHRIST'S MINISTRY.

PART V.

TRANSACTIONS OF CHRIST AFTER SENDING FORTH THE APOSTLES  
SHORTLY BEFORE THE FEAST OF DEDICATION, TILL ALL OF THEM  
HAD COLLECTED TO HIM AFTER THE DEATH OF THE BAPTIST.

SECT. I.

*The Message of the Baptist, and our Lord's Reply.*

MATT. XI.	MARK	LUKE VII.	JOHN
<p><sup>2</sup> Now John, having heard in the prison the works of the Christ, sent two of his disciples,</p> <p><sup>3</sup> and said unto him, "Art thou he that cometh, or do we look for another?"</p> <p><sup>4</sup> And Jesus answered and said unto them, "Go and tell John what things ye hear and see : <sup>5</sup> the blind receive sight, and the lame walk, lepers are cleansed, and the deaf hear, the dead are raised, and the poor</p>		<p><sup>18</sup> AND the disciples of John told him concerning all these things. <sup>19</sup> And John, having called unto him certain two of his disciples, sent them to Jesus, saying, "Art thou he that cometh, or do we look for another?"</p> <p><sup>20</sup> Now when the men came unto him, they said, "John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or do we look for another?"</p> <p><sup>21</sup> (Now in the same hour he healed many of diseases and grievous disorders* and evil spirits; and to many blind he granted sight). <sup>22</sup> And Jesus answering said unto them, "Go and tell John what things ye have seen and heard; that the blind receive sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised,</p>	

\* *μαστιγων*, scourges. In the Gospels, the original word occurs only in *Mark* iii. 10. v. 20, 24. *Luke* vii. 21.

MATT. XI.	MARK	LUKE VII.	JOHN
<p>have glad tidings published to them. <sup>6</sup> And blessed is <i>he</i>, whosoever shall not find a stumbling block in me.”<sup>*</sup></p> <p><sup>7</sup> Now as they were departing, Jesus began to say unto the multitudes concerning John,</p> <p>“What went ye forth into the desert to behold? a reed shaken by the wind? <sup>8</sup> What then went ye forth to see? a man clothed in soft garments? Behold, they that wear soft <i>garments</i> are in the houses of kings.</p> <p><sup>9</sup> But what went ye out to see? a prophet? yea, I say unto you, and much more than a prophet. <sup>10</sup> For this is <i>he</i>, concerning whom it is written, ‘Behold, I send my messenger before thy face, who shall prepare thy way before thee.’ <sup>11</sup> Verily I say unto you, Among those born of women there hath not been raised up a greater than John the Baptist: yet the least in the kingdom of heaven is greater than he. <sup>12</sup> And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.† <sup>13</sup> For all the prophets and the law prophesied until John. <sup>14</sup> And if ye are willing to receive it, he is Elijah, that was about to come. <sup>15</sup> He that hath ears to hear, let him hear.</p>	<p><i>αλλα τι</i></p> <p><i>Mal. 3; 1.</i></p> <p><i>αγγελον</i></p>	<p>the poor have glad tidings published to them. <sup>23</sup> And blessed is <i>he</i>, whosoever shall not find a stumbling-block in me.”<sup>*</sup></p> <p><sup>24</sup> And when the messengers of John had gone away, he began to say unto the multitudes concerning John, “What went ye forth into the desert to behold? a reed shaken by the wind? <sup>25</sup> What then went ye forth to see? a man clothed in soft garments? Behold, they that live in splendid apparel and in luxury, are in royal palaces. <sup>26</sup> But what went ye out to see? a prophet? yea, I say unto you, and much more than a prophet. <sup>27</sup> This is <i>he</i>, concerning whom it is written, ‘Behold, I send my messenger before thy face, who shall prepare thy way before thee.’ <sup>28</sup> For I say unto you, Among those born of women, there is no greater prophet than John the Baptist: yet the least in the kingdom of God is greater than he.”</p> <p><sup>29</sup> (And all the people that heard <i>this</i>, and the publicans,</p>	

<sup>\*</sup> *σκανδαλισθη εν εμοι.* See Note on Matt. v. 20, p. 62.

† Or, the kingdom of heaven is entered with eagerness, and the eager seize it with avidity.—‘The days of John the Baptist’ refers to the commencement of his public preaching; about fourteen months before the present period.

MATT. XI.	MARK	LUKE VII.	JOHN
<p>16 "Now to what shall I liken this generation!</p> <p>It is like unto children sitting in market-places, and calling unto their companions, 17 and saying, 'We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.' 18 For John came neither eating nor drinking, and they say, 'He hath a demon.' 19 The Son of man came eating and drinking, and they say, 'Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!' And yet wisdom is justified by her children."</p>		<p>justified God, having been baptized with the baptism of John. 20 But the Pharisees and the lawyers rejected the counsel of God in relation to themselves, not having been baptized by him).</p> <p>21 "To what, therefore, shall I liken the men of this generation! and to what are they like? 22 They are like unto children sitting in the market-place, and calling one to another, and saying, 'We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not wept.' 23 For John the Baptist came neither eating bread nor drinking wine; and ye say, 'He hath a demon.' 24 The Son of man hath come eating and drinking; and ye say, 'Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!' 25 And yet wisdom is justified by all her children."</p>	

SECT. II.

*Jesus, at the House of Simon the Pharisee, receives the grateful Services of the Woman who had been a Sinner.*

MATT.	MARK	LUKE VII.	JOHN
		<p>26 Now one of the Pharisees asked him to eat with him; and he entered into the Pharisee's house, and placed himself at table. 27 And, behold, a woman in the city, who had been a sinner, when she knew that <i>Jesus</i> was at table in the Pharisee's house, brought an alabaster vase of balsam, 28 and stood behind at his feet weeping, and began to wet his feet with tears; and she wiped <i>them</i> with the hair of her head, and kissed his feet, and anointed <i>them</i> with the balsam.* 29 But when the Pharisee</p>	

\* Or, (following the peculiar force of the Greek imperfect), and she kept wiping *them* with the hair of her head, and kissing his feet, and anointing *them* with the balsam.—Campbell well renders *μυρον* balsam.

MATT.	MARK	LUKE VII.	JOHN
		who had invited him saw it, he spake within himself, saying, "This <i>man</i> , if he were a prophet, would have known who and what kind of woman <i>this is</i> who toucheth him: for she is a sinner." 40 And Jesus answering said unto him, "Simon, I have something to say unto thee." And he saith, "Rabbi, say it." 41 "A certain creditor had two debtors; the one owed five hundred denarii, and the other fifty: 42 but since they had nothing to pay, he forgave them both. Which therefore of them, tell <i>me</i> , will love him most?" 43 And Simon answered and said, "I suppose that <i>he will</i> to whom he forgave most." And he said unto him, "Thou hast judged aright." 44 And turning towards the woman, he said unto Simon, "Thou seest this woman: I entered into thy house, thou gavest not water for my feet; but she hath wetted my feet with tears, and wiped <i>them</i> with her hair: 45 thou gavest me not a kiss; but she, from the time I entered, hath not ceased to kiss my feet: 46 thou anointedst not my head with oil, but she hath anointed my feet with balsam. 47 Wherefore, I say unto thee, her many sins have been forgiven; <i>they were many</i> , for she hath loved much:* but he to whom little is forgiven, loveth little." 48 And he said unto her, "Thy sins have been forgiven." 49 And they that were at table with him began to say within themselves, "Who is this who even forgiveth sins?" 50 But he said unto the woman, "Thy faith hath saved thee; go in peace."	

SECT. III.

*Christ instructs and sends forth the Seventy Disciples: He upbraids the Cities of Galilee: (Notice of the Return of the Seventy to him): He gives Praise to the Father.*

MATT. XI.	MARK	LUKE X.	JOHN
		Now after these things,† the Lord appointed seventy others also, and sent them forth, two	

\* The word *many* is emphatic. The import might, perhaps, be thus expressed—"Wherefore I declare unto thee, she has had **MANY** sins forgiven her, for she hath loved much." To denote this, and maintain a close rendering, the words in *Italic* may be supplied as above.

† The ninth chapter, which forms a distinct Section of Luke's Gospel, begins with the Mission of the Twelve. According to this Evangelist's methodical system, he gives after this all the events connected

MATT. XI.	MARK	LUKE X.	JOHN
<div>See Matt. 9; 37, 38. (p. 90).</div>		<div>and two, before his face, into every city and place whither he himself was about to go.* 2 He said therefore unto them, "The harvest indeed is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth more labourers into his harvest. 3 Go your way: behold, I am sending you forth as lambs in the midst of wolves. 4 Carry neither purse, nor bag, nor sandals; and salute no one by the way. 5 But into whatsoever house ye enter, first say, 'Peace be to this house.' 6 And if a son of peace be there, your peace shall rest upon it: but if not, it shall turn back upon you. 7 But in the same house remain, eating and drinking what they have: for the labourer is worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat the things set before you; 9 and heal the infirm that are therein; and say unto them, The kingdom of God draweth near unto you. 10 But into whatsoever city ye enter, and they receive you not, go forth into the streets of it, and say, 11 'Even the dust which cleaveth to us from your city, we wipe off against you: notwithstanding, know this, that the kingdom</div>	

with it—a brief account of the execution of their commission, and their return, and of a series of transactions which succeeded this, till our Lord 'steadfastly set his face to go to Jerusalem.' The present chapter begins a new portion of his Gospel; and *μετα δε ταυτα*, taking *μετα* in its ordinary import, refers, generally, to the former part of his record; but, in particular, to the Mission of the Twelve, as is shown by the clause 'Seventy others also.' If *μετα* were taken, Hellenistically, to denote *within*, or *in the midst of*, then all difficulty arising from it would be at an end; and *during these things* would be the meaning.—St. Matthew does not record the Mission of the Seventy; but he has some connected discourses.

\* Probably these were in the Peræa, where our Lord passed several weeks after the Dedication.

MATT. XI.	MARK	LUKE X.	JOHN
<p><sup>20</sup> THEN he began to upbraid the cities wherein most of his mighty works had been done, because they repented not <sup>21</sup> "Woe for thee, Chorazin! woe for thee, Bethsaida! for if the mighty works which have been done in you, had been done in Tyre and Sidon, they would long ago have repented, in sackcloth and ashes. <sup>22</sup> But indeed I say unto you, It will be more tolerable for Tyre and Sidon at the day of judgment, than for you. <sup>23</sup> And thou, Capernaum, which hast been exalted unto heaven, wilt be thrust down to the abyss: * for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. <sup>24</sup> But indeed I say unto you, It will be more tolerable for the land of Sodom in the day of judgment, than for thee."</p>		<p>of God draweth near.' <sup>12</sup> I say unto you, It will be more tolerable in that day for Sodom, than for that city. <sup>13</sup> Woe for thee, Chorazin! woe for thee, Bethsaida! for if the mighty works which have been done in you, had been done in Tyre and Sidon, they would long ago have repented, sitting in sackcloth and ashes. <sup>14</sup> But indeed it will be more tolerable for Tyre and Sidon at the judgment than for you. <sup>15</sup> And thou, Capernaum, which hast been exalted to heaven, wilt be thrust down to the abyss.*</p>	
		<p><sup>16</sup> He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me."</p> <p><sup>17</sup> (Now [the seventy] returned again with joy, saying, "Lord, even the demons are subjected unto us, by thy name." <sup>18</sup> And he said unto them, "I beheld Satan as lightning falling from heaven. <sup>19</sup> Behold, I give unto you authority to tread on serpents and scorpions, and upon all the power of the enemy: and nothing shall by any means hurt you. <sup>20</sup> Notwithstanding, in this rejoice not, that the spirits are subjected unto you;</p>	

*l. it.* to hades, ἡνὶ γέεννῃ, the abode of the dead.

MATT. XI.	MARK	LUKE X.	JOHN
<p>26 At that time Jesus answered and said, " I praise thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and understanding, and hast revealed them unto babes.† 26 Even so, Father: for so it hath seemed good in thy sight. 27 All things have been delivered unto me by my Father : and no one knoweth the Son, except the Father ; neither knoweth any one the Father, except the Son, and he to whomsoever the Son willeth to reveal him."</p> <p>28 " Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn from me ; for I am meek, and lowly in heart : and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light."</p>		<p>but rejoice, that your names are written in heaven)."</p> <p>21 In that hour Jesus greatly rejoiced in spirit, and said " I praise thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and understanding, and hast revealed them unto babes.† Even so, Father : for so it hath seemed good in thy sight. 22 All things have been delivered unto me by my Father : and no one knoweth who the Son is, except the Father : and who the Father is, except the Son, and he to whomsoever the Son willeth to reveal him."</p> <p>23 And turning unto the disciples, he said privately, " Blessed are the eyes which see what ye see: 24 for I say unto you, Many prophets and kings have desired to see what ye see, and have not seen ; and to hear what ye hear, and have not heard."</p>	

SECT. IV.

*Christ delivers the Parable of the Good Samaritan : and visits Martha and Mary at Bethany.†*

MATT.	MARK	LUKE X.	JOHN
		25 AND, behold, a certain lawyer stood up, trying him, and saying, " Rabbi, what shall I do to	

• Or, (neglecting the idiom, for which see Rom. vi. 17). because though &c., yet thou &c.

† The present record occurring only in St. Luke's Gnomology, the chronological position of these events is not decidedly ascertainable. There is, however, nothing that renders the position here assigned impro-

MATT.	MARK	LUKE X.	JOHN
		inherit everlasting life ? ” 26 But he said unto him, “ What is written in the law ? how readest thou ! ” 27 And he answering said, “ Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself.” 28 And he said unto him, “ Thou hast answered aright : this do, and thou shalt live.” 29 But he, willing to justify himself, said unto Jesus, “ And who is my neighbour ? ” 30 And Jesus replied and said, “ A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who having both stripped him and beaten him, departed, leaving him half dead. 31 Now by chance a certain priest was coming down that way : and when he saw him, he passed by on the other side. 32 And in like manner a Levite also, when he was at the place, came and saw him, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he was moved with compassion ; 34 and he came to him, and bound up his wounds, pouring in oil and wine : and having set him on his own beast, he brought him to an inn, and took care of him. 35 And on the morrow when he departed, he took out two denarii, and gave them to the host, and said unto him, ‘ Take care of him ; and whatsoever thou spendest more, when I come again, I will repay thee.’ 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the robbers ? ” 37 And he said, “ He that took pity on him.” Then said Jesus unto him, “ Go, and do thou likewise.” 38 Now it came to pass, as they journeyed, that he entered into a certain village ; and a certain woman, Martha by name, received him into her house. 39 And she had a sister called Mary, who also sat at the feet of Jesus, and heard his word. 40 But Martha was distracted about much serving ; and standing near she said, “ Lord, dost thou not care that my sister hath left me to serve alone ? speak to her therefore that she help me.” 41 But Jesus answered and said unto her, “ Martha, Martha, thou art careful and troubled about many things : 42 yet of one thing only	Deut. 6 ; 5.  Lev 19 ; 18.

bable ; and the system of this Harmony, therefore, requires to maintain the connection already existing. The visit to Bethany must have occurred when our Lord was going to Jerusalem ; and in his journey thither, at the Feast of Dedication, it is probable he was almost alone, which well suits the circumstances of that visit.



MATT.	MARK	LUKE X.	JOHN
		is there need. But Mary hath chosen the good part, which shall not be taken away from her."	

SECT. V.

*Christ at Jerusalem at the Feast of Dedication: subsequent Sojourn in the Peræa, where, probably, the Seventy rejoin him, and some also of the Twelve.*

MATT.	MARK	LUKE	JOHN X.
			<p>22 Now it was the feast of the dedication at Jerusalem, and it was stormy weather.* 23 And Jesus was walking in the temple in Solomon's portico. 24 The Jews therefore surrounded him, and said unto him, "How long dost thou keep our mind in suspense † If thou art the Christ, tell us plainly." 25 Jesus answered them, "I have told you, and ye believe not. The works that I do in my Father's name, these bear testimony concerning me : 26 yet ye believe not ; for ye are not of my sheep. As I said unto you, 27 my sheep hear my voice, and I know them, and they follow me : 28 and I give unto them everlasting life ; and they shall never perish, ‡ nor shall any one force them out of my hand. 29 My Father, who gave <i>them</i> to me, is greater than all ; and no one is able to force <i>them</i> out of my Father's hand : 30 I and the Father are one."</p> <p>εβαστασαν 31 The Jews therefore again brought stones to stone him. 32 Jesus answered them, "Many good works have I showed you from my Father ; for which of these works do ye stone me ?" 33 The Jews answered him, saying, "For a good work we stone thee not ; but for blasphemy ; and because thou, being man, makest thyself God." 34 Jesus answered them, "Is it not written in your law, 'I said, Ye are gods ?' 35 If he said those <i>are</i> gods, unto whom the word of God came, (and the scripture cannot be broken,) 36 say ye of him whom the</p>

\* χειμων, see Kninnel.—This assigns the reason why our Lord was in Solomon's Portico. The Feast of Dedication depending, like all the other events of the Jewish Year, on the time of its commencement, might vary from the end of November to that of December. In the year of our Lord's ministry, it probably occurred in the latter part of November. The proper winter of Palestine, was during the latter half of December.

† την ψυχην ημων αρεις.

‡ Lit. and they cannot perish for ever, εις τον αιωνα.

MATT.	MARK	LUKE	JOHN X.
			Father sanctified and sent into the world, ‘Thou blasphemest;’ because I said, I am <i>the</i> Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do <i>them</i> , even if ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.” 39 ‘Therefore they sought again to take him; and he went forth out of their hand, 40 and went away again beyond the Jordan, to the place where John was first baptizing, and there abode. 41 And many came unto him: and they said, “John did no miracle; but all things whatever John spake concerning this <i>man</i> were true.” 42 And many believed in him there.

SECT. VI.\*

Some Disciples instructed in Prayer.

MATT.	MARK	LUKE XI.	JOHN
		AND it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, “Lord, teach us to pray, as John also taught his disciples.” 2 And he said unto them, “When ye pray, say, ‘O Father, hallowed be thy name: thy kingdom come. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive every one that trespasseth against us. And lead us not into temptation.’” 5 And he said unto them, “Which of you shall have a friend, and shall go unto him at midnight, and say unto him, ‘Friend, lend me three loaves; 6 for a friend of mine in his journey is come to me, and I have nothing to set before him?’ 7 and he from within shall answer and say, ‘Trouble me not: the door is now shut, and my children with me are in bed; I cannot rise and give thee.’ 8 I say unto	

\* This section, like the foregoing, is contained in St. Luke's *Gnomology*. (See Diss. II. Sect. iv.). In the first edition of this Harmony, I placed it at the end of Part II., *before* the Sermon on the Mount; thinking it improbable that the shorter model of prayer would be given after the complete one therein contained. I stated in the Appendix, however, the uncertainty of that position; and I prefer the present. It may, indeed, involve the supposition, that St. Luke had not obtained a full record of the prayer here given; but such is the case also in relation to the Sermon on the Mount.—This section occurs in a part of the *Gnomology* (Diss. II. Supplement *B*), all the other portions of which appear to be in the order of occurrence; and regard to the ordinary associations of the scripturalist, together with a natural unwillingness to disturb the order in which the inestimable historian has placed his records, renders the present arrangement preferable. That order would be maintained, if the present section were placed before Sect. X., after our Lord's return to Galilee: but it best suits the new and calmer scene of instruction in the *Peræa*, of which the other Evangelists have given no account. It here maintains its connection with the xth chapter, in Sect. iv.: before Sect. x. it would be connected with the rest of the xth chapter.

MATT.	MARK	LUKE XI.	JOHN
		<p>you, <i>that</i> even if he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many <i>loaves</i> as he needeth. <sup>9</sup> And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. <sup>10</sup> For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. <sup>11</sup> Now if a son shall ask bread from any one of you that is a father, will he give him a stone? or if a fish, will he for a fish give him a serpent? <sup>12</sup> or if he shall ask an egg, will he give him a scorpion? <sup>13</sup> If ye then, being evil, know <i>how</i> to give good gifts unto your children, how much more shall <i>your</i> heavenly Father give <i>the</i> holy spirit to them that ask him?"</p>	<p><i>απορρ</i></p>

SECT. VII.\*

*Discourses of Christ during his Sojourn in the Peræa.* § 1. *At the House of the Chief Pharisee.* § 2. *With the Multitude, on counting the Cost.* § 3. *Parables: the Lost Sheep—the Lost Money—the Prodigal Son.* § 4. *Parables: the Unjust Steward—the Rich Man and Lazarus.*

MATT.	MARK	LUKE XIV.	JOHN
		<p>§ 1.</p> <p>AND it came to pass, when he went into the house of one of the rulers of <i>the sect</i> of the Pharisees, on the sabbath, to eat bread, that they were watching him. <sup>2</sup> And, behold, there was before him a certain man who had the dropsy. <sup>3</sup> And Jesus answering spake unto the lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath day?" <sup>4</sup> but they were silent. And he took hold of <i>him</i>, and cured him, and sent him away. <sup>5</sup> And he answered and said unto them, "Of which of you shall an ass or an ox fall into a pit, and he will not straightway draw him out on the sabbath day?" <sup>6</sup> And they were not able to answer him again to these things.</p> <p><sup>7</sup> And he spake a parable † to those that were invited, when he marked how they chose out the chief</p>	<p><i>σπεχωρ</i></p>

\* The Discourses in this Section are contained in three consecutive chapters of St. Luke's Gnomology. There is nothing which renders it certain that they were delivered at this period; but it is scarcely conceivable that St. Matthew could have been present at such parables as those in the xvth chapter, or even that they could have been delivered publicly in Galilee, without his recording them. Hence we may reasonably suppose them delivered in the Peræa during Matthew's absence from our Lord, while on his mission as an Apostle.—These chapters, (together with the three preceding), are placed by Macknight, as here, in the interval between the Feast of Dedication, and the Resurrection of Lazarus.

† Or, admonition.—Our word *parable* is more limited in its application than the original παραβολη.

MATT.	MARK	LUKE XIV.	JOHN
		<p>places at table ; saying unto them, <sup>8</sup> "When thou art invited by any one to a marriage-feast, do not take the chief place at table ; lest a more honourable <i>man</i> than thou should have been invited by him ; <sup>9</sup> and he that invited thee and him come and say to thee, 'Give this <i>man</i> place ;' and then thou begin with shame to take the lowest place. <sup>10</sup> But when thou art invited, go and take the lowest place ; that when he that invited thee cometh, he may say unto thee, 'Friend, go up higher !' then thou wilt have glory in the presence of them that are at table with thee. <sup>11</sup> For whosoever exalteth himself shall be humbled ; and he that humbleth himself shall be exalted."</p> <p><sup>12</sup> And he said also to him that had invited him, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor <i>thy</i> rich neighbours ; lest they also invite thee again, and a recompence be made thee. <sup>13</sup> But when thou makest a feast, invite the poor, the maimed, the lame, the blind ; <sup>14</sup> and thou shalt be blessed, because they have no <i>power</i> to recompense thee ; for thou shalt be recompensed at the resurrection of the righteous."</p> <p><sup>15</sup> Now a certain one of them that were at table with <i>him</i>, having heard these things, said unto him, "Blessed is he who shall eat bread in the kingdom of God." <sup>16</sup> But he said unto him, "A certain man made a great supper, and invited many. <sup>17</sup> And he sent his servant at the hour of supper, to say to them that had been invited, 'Come ye, for all things are now ready.' <sup>18</sup> And they all with one <i>consent</i> began to make excuse. The first said unto him, 'I have bought a field, and I must go forth and see it : I entreat thee have me excused.' <sup>19</sup> And another said, 'I have bought five yoke of oxen, and I am going to prove them : I entreat thee, have me excused.' <sup>20</sup> And another said, 'I have married a wife, and therefore I cannot come.' <sup>21</sup> And that servant came, and told his master these things. Then the master of the house being angry said to his servant, 'Go forth quickly into the streets and lanes of the city, and bring in hither the poor, and maimed, and lame, and blind.' <sup>22</sup> And the servant said, 'Sir, it is done as thou hast commanded, and still there is room.' <sup>23</sup> And the master said unto the servant, 'Go forth to the highways and hedges, and constrain <i>persons</i> to come in, that my house may be filled. <sup>24</sup> For I say unto you, No one of those men who were invited shall taste of my supper.'" <span style="float: right;">δρω</span></p>	

MATT.	MARK	LUKE XIV. XV.	JOHN
		§ 2.	
		<p>26 Now great multitudes were going along with him : and he turned, and said unto them, 26 “ If any <i>man</i> come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, and even his own life also, he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple. 28 For which of you, intending to build a tower, doth not first sit down, and count the cost whether he have <i>sufficient</i> for the completion of it ? 29 lest by any means, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, 30 saying, ‘ This man began to build, and was not able to finish.’ 31 Or what king, going to make war against another king, doth not first sit down and consult whether he is able, with ten thousand, to meet him that cometh against him with twenty thousand ? 32 and if <i>he</i> is not, while he is yet far off, he sendeth an embassy, and asketh <i>conditions</i> of peace. 33 In like manner, therefore, whosoever <i>there is</i> of you who biddeth not farewell to all that belongeth to him, he cannot be my disciple.</p> <p>34 “ Salt is good : but if the salt have lost its savour, wherewith shall it be seasoned ? 35 It is fitted neither for the land, nor for the dunghill : <i>men</i> cast it out. He that hath ears to hear, let him hear.”</p>	
		§ 3.	
		<p>CH. xv. Now all the publicans and the sinners drew near unto him to hear him. 2 And the Pharisees and the Scribes murmured, saying, “ This <i>man</i> receiveth sinners, and eateth with them.” 3 But he spake this parable unto them, saying, 4 “ What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the desert, and go after that which is lost, until he find it ? 5 and when he hath found it he layeth it on his shoulders rejoicing : 6 and when he cometh to <i>his</i> house, he calleth together <i>his</i> friends and neighbours, saying, ‘ Rejoice with me ; for I have found my sheep which was lost.’ 7 I say unto you, that, in like manner, joy shall be in heaven over one sinner that repenteth, <i>more</i> than over ninety and nine righteous persons, who have no need of repentance.</p> <p>8 “ Or what woman having ten pieces of silver, if</p>	δραχμας
		<p>she lose one piece, doth not light a candle, and sweep the house, and seek diligently until she find it ? 9 and when she hath found it, she calleth <i>her</i></p>	

MATT.	MARK	LUKE XV.	JOHN
		<p>female friends and neighbours together, saying, 'Rejoice with me; for I have found the piece which I had lost.' <sup>10</sup> In like manner, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."</p> <p><sup>11</sup> And he said, "A certain man had two sons: <sup>12</sup> and the younger of them said to his father, 'Father, give me the portion of property that falleth to me.' And he divided unto them his substance." <sup>13</sup> And after not many days, the younger son gathered all together, and went from home into a far country, and there wasted his substance by living dissolutely. <sup>14</sup> And when he had spent all, there arose a severe famine in that land; and he began to be in want. <sup>15</sup> And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. <sup>16</sup> And he would fain have filled his belly with the husks* which the swine were eating; and yet no one gave unto him. <sup>17</sup> But when he came to himself, he said, 'How many hired servants of my father have abundance of bread, and I am perishing here with hunger! <sup>18</sup> I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: <sup>19</sup> I am no more worthy to be called thy son: make me as one of thy hired servants.' <sup>20</sup> And he arose, and went to his father. But when he was yet far off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. <sup>21</sup> But the son said unto him, 'Father, I have sinned against heaven, and in thy sight; and I am no more worthy to be called thy son.' <sup>22</sup> But the father said to his servants, 'Bring forth the best robe, and put it on him; and put a ring on his hand, and sandals on his feet: <sup>23</sup> and bring hither the fatted calf, and kill it; and let us eat, and be joyful: <sup>24</sup> for this my son was dead, and is alive again; and was lost, and is found.' And they began to be joyful. <sup>25</sup> Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. <sup>26</sup> And he called to him one of the servants, and inquired what these things meant. <sup>27</sup> And he said unto him, 'Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and</p>	

\* *Rather, pods, τα κεραια.* What are here called husks, were the fruit of a tree which produces long and slender pods, shaped like a sickle, containing a pulp of a sweetish taste, with several brown shining seeds like beans.

MATT.	MARK	LUKE XV. XVI.	JOHN
		<p>sound.* <sup>28</sup> But he was angry, and would not go in: his father therefore came forth, and besought him. <sup>29</sup> But he answered and said to his father, 'Lo, these many years have I served thee, nor have I at any time transgressed thy commandment: and yet thou never gavest me a kid, that I might be joyful with my friends: <sup>30</sup> but when this thy son hath come, who hath devoured thy substance with harlots, thou hast killed for him the fatted calf.' <sup>31</sup> And he said unto him, 'Son, thou art always with me, and all that I have is thine.† <sup>32</sup> But it was meet that we should be joyful and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.' "</p> <p>§ 4.</p> <p>CH. XVI. Now he said also unto his disciples, "There was a certain rich man, who had a steward; and he was accused unto him as wasting his possessions. <sup>2</sup> And he called him, and said unto him, 'Why do I hear this of thee? give an account of thy stewardship; for thou canst no longer be steward.' <sup>3</sup> But the steward said within himself, 'What shall I do? for my master taketh away from me the stewardship: I am not able to dig; to beg I am ashamed. <sup>4</sup> I am resolved what I will do, that, when I am put out of the stewardship, they may receive me into their houses.' <sup>5</sup> And having called every one of his master's debtors unto him, he said unto the first, 'How much owest thou unto my master?' <sup>6</sup> And he said, 'A hundred measures‡ of oil.' And he said unto him, 'Take thy writing,§ and sit down quickly, and write fifty.' <sup>7</sup> Then he said to another, 'And how much owest thou?' And he said, 'A hundred measures   of wheat.' And he said unto him, 'Take thy writing,§ and write four-score.' <sup>8</sup> And the master commended the unjust steward, because he had done prudently: for the sons of this world are more prudent in their generation than the sons of the light. <sup>9</sup> And I say unto you, Make to yourselves friends of the mammon of</p>	<p>ΤΕΚΝΟΝ</p> <p>αἰών</p>

• *Lit.* being in health, *ὕγιαίνοντα*.

† *Lit.* all mine are thine.

† Bath, βαρος. This measure held twelve or thirteen gallons.

§ Γραμμα might be well rendered here *agreement*: the writing appears to have been an agreement to pay so much rent. The steward had exacted more than his master appointed; and he now directs the tenants to alter the agreement to the rent the master had fixed; by which he appeared to render the tenants great kindness, while he did no further injustice to the master. (See Macknight).

|| **Cornu, κορυς.** This measure held about fifteen bushels.

MATT.	MARK	LUKE XVI.	JOHN
		unrighteousness,* so that, when ye fail, they may receive you into everlasting habitations.	ἵνα
		<sup>10</sup> "He that is faithful in what is least, is faithful also in much : and he that is unjust in the least, is unjust also in much. <sup>11</sup> If therefore ye have not been faithful in deceitful wealth, who will intrust you with the true? <sup>12</sup> And if ye have not been faithful in that over which ye have no power,† who will give you your own ?	
		<sup>13</sup> "No servant can serve two masters : for either he will hate the one, and love the other ; or he will cleave to the one, and despise the other. Ye cannot serve God and mammon."	οἰκετῆς
		<sup>14</sup> Now the Pharisees also, who were covetous, heard all these things : and they scoffed at him. <sup>15</sup> And he said unto them, "Ye are they that justify yourselves before men ; but God knoweth your hearts : for that which is high in esteem among men, is an abomination in the sight of God.	
Matt. 11; 12. (p. 98).		<sup>16</sup> "The law and the prophets were until John : from that time the kingdom of God is preached, and every man eagerly presseth into it. <sup>17</sup> But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.	βιάζεται
		<sup>18</sup> "Every one who putteth away his wife and marrieth another, committeth adultery ; and every one who marrieth her that is put away from her husband, committeth adultery.	
		<sup>19</sup> "Now there was a certain rich man, who was clothed in purple and fine linen, and feasted splendidly every day : <sup>20</sup> and there was a certain poor man, Lazarus by name, who was laid at his gate full of sores, <sup>21</sup> and desiring to be fed with the crumbs which fell from the rich man's table : moreover even the dogs came and licked his sores. <sup>22</sup> Now it came to pass, that the poor man died, and was carried by the angels into Abraham's bosom. And the rich man also died, and was buried. <sup>23</sup> And in hades‡ he lifted up his eyes, being in tortures, and seeth Abraham afar off, and Lazarus in his bosom. <sup>24</sup> And he cried aloud and said, 'Father Abraham, have pity on me, and send Lazarus, that	

\* Or, of unrighteous wealth : or, rather, of deceitful wealth.

† Lit. which is foreign to you, ἐν τῷ ἀλλοτρίῳ. The contrast is between momentary and everlasting possessions.

‡ Εν τῷ αἰῶνι, the unseen state, the abode of the dead.



MATT.	MARK	LUKE XVI.	JOHN
		he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame.’ 25 But Abraham said, ‘ Son,* remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. 26 And beside all these things, between us and you a great gulf is fixed : so that they who would pass from hence to you, are not able ; nor can they that <i>would come</i> from thence, pass over to us.’ 27 But he said, ‘ I entreat thee therefore, Father, that thou wouldest send him to my father’s house ; 28 for I have five brethren ; that he may testify unto them, that they also may not come to this place of torture.’ 29 Abraham saith unto him, ‘ They have Moses and the prophets ; let them hear them.’ 30 And he said, ‘ Nay, father Abraham : yet if one should go unto them from the dead, they will repent.’ 31 But he said unto him, ‘ If they hear not Moses and the prophets, neither will they be persuaded, even if some one should rise from the dead.’ ”	ὁπως

SECT. VIII.

*Jesus goes to Bethany and raises Lazarus from the Dead: the Sanhedrim formally resolve to put him to Death; and he withdraws to Ephraim, with some of his Disciples.—About this time the Baptist was beheaded.*

MATT.	MARK	LUKE	JOHN XI.
		Part VIII. Sect. i.	Now a certain <i>man</i> was sick †—Lazarus, of Bethany, the town of Mary and Martha her sister. ‡ 2 (Now it was the Mary that anointed the Lord with balsam, and wiped his feet with her hair, whose brother Lazarus was sick). 3 The sisters therefore sent unto him, saying, “ Lord, behold, he whom thou lovest is sick.” 4 But Jesus having heard <i>it</i> , said, “ This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it.” 5 (Now Jesus loved Martha, and her sister, and Lazarus). 6 When therefore he heard that he was

\* Child, τέκνον.

† In this chapter, St. John employs ασθενής, *strengthless*, and ασθενεω, *to be strengthless*, to denote the extremity of weakness—dangerous illness.

‡ The construction απο Βηθανιας, εκ της κωμης, is found also in ch. i. 44, απο Βηθσαιδα, εκ της πολεως.

MATT.	MARK	LUKE	JOHN XI.
			sick, he still abode two days in the place where he was. <sup>7</sup> Then after this he saith to the disciples, "Let us go into Judea again." <sup>8</sup> The disciples say unto him, "Rabbi, the Jews were just now seeking to stone thee; and goest thou thither again?" <sup>9</sup> Jesus answered, "Are there not twelve hours in the day? If any one walk in the day, he stumbleth not, because he seeth the light of this world: <sup>10</sup> but if any one walk in the night, he stumbleth, because the light is not in him."
			<sup>11</sup> These things said he: and afterward he saith unto them, "Our friend Lazarus hath fallen asleep; but I am going, that I may awake him out of sleep." <sup>12</sup> His disciples therefore said, "Lord, if he sleep, he will do well."* <sup>13</sup> (Now Jesus spake of his death: but they thought that he spake of the rest of sleep). <sup>14</sup> Jesus therefore then said unto them plainly; "Lazarus is dead: <sup>15</sup> and I am glad for your sakes that I was not there, that ye may believe; nevertheless let us go unto him." <sup>16</sup> Thomas therefore, who is called Didymus, saith unto his fellow-disciples, "Let us also go, that we may die with him."
			<sup>17</sup> When Jesus therefore came, he found that he had already been four days in the tomb. <sup>18</sup> (Now Bethany was nigh unto Jerusalem; about fifteen furlongs off: <sup>19</sup> and many of the Jews had come to Martha and Mary, that they might comfort them concerning their brother). <sup>20</sup> Martha therefore, as soon as she heard that Jesus was coming, <i>went and</i> met him: but Mary continued sitting in the house. <sup>21</sup> Martha therefore said unto Jesus, "Lord, if thou hadst been here, my brother would not have died: <sup>22</sup> but, even now, I know that whatsoever thou shalt ask of God, God will give thee." <sup>23</sup> Jesus saith unto her, "Thy brother shall rise again." <sup>24</sup> Martha saith unto him, "I know that he will rise again, in the resurrection, at the last day." <sup>25</sup> Jesus said unto her, "I am the resurrection and the life: he that believeth in me, though he die, yet shall he live: <sup>26</sup> and every one who liveth and believeth in me shall never die.† Believest thou this?" <sup>27</sup> She saith unto him, "Yea, Lord: I believe that thou art

\* *Lit.* he will be restored, *σωθησεται*. *Newc.* he shall recover.

*Lit.* shall not die for ever, *εἰς τὸν αἰῶνα*.

MATT.	MARK	LUKE	JOHN XI.
			the Christ, the Son of God, he that cometh into the world."*
			28 And when she had said these things, she went away, and called Mary her sister secretly, saying, "The Teacher is here, and calleth for thee. 29 When Mary heard this, she ariseth quickly, and cometh unto him. 30 (Now Jesus had not yet come into the town, but was in the place where Martha had met him). 31 The Jews therefore who were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly, and went out, followed her, saying, "She is going to the tomb to weep there." 32 Mary therefore, when she came where Jesus was, and saw him, fell at his feet, saying unto him, "Lord, if thou hadst been here, my brother would not have died." 33 Jesus, therefore, when he saw her weeping, and the Jews weeping who came with her, groaned in spirit, and was troubled,† 34 and said, "Where have ye laid him?" They say unto him, "Lord, come and see." 35 Jesus wept. 36 The Jews said therefore, "Behold how he loved him!" 37 But some of them said, "Could not this man who opened the eyes of the blind man, have caused that even this should not have died?"
		οζει	38 Jesus therefore, again groaning in himself, cometh to the tomb. Now it was a cave, and a stone lay upon it. 39 Jesus said, "Take ye away the stone." Martha, the sister of him that was dead, saith unto him, "Lord, by this time it is offensive: for he hath been four days in the tomb." 40 Jesus saith unto her, "Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" 41 They therefore took away the stone. But Jesus lifted up his eyes, and said, "Father! I thank thee that thou hast heard me: 42 yet I knew that thou hearest me always: but because of the multitude who stand around I said it, that they may believe that thou hast sent me." 43 And when he thus had spoken, he cried with a loud voice, "Lazarus! come forth." 44 And he that had been dead came forth, bound hand and foot with funeral bands: and his face was bound about with a napkin. Jesus saith unto them, "Loose him, and let him go."

\* Or, Yes, Lord, I have believed; (or, I fully believe, ΠΕΠΙΣΤΕΥΚΑ); because thou art the Christ, &c. 'Ο ερχομενος, 'He that cometh,' was an expression for the expected Messiah.

† εταραξεν εαυτον—this seems to imply some external act of sorrow.

MATT.	MARK	LUKE	JOHN XI.
			<p>45 Many therefore of the Jews who came to Mary, and saw the things which he did, believed in him.</p> <p>46 But some of them went away to the Pharisees, and told them what things Jesus had done.</p> <p>47 The chief priests therefore, and the Pharisees, gathered together a council, and said, "What are we doing? for this man doeth many miracles. 48 If we suffer him to go on thus, all will believe in him: and the Romans will come and take away both our place and our nation." 49 But a certain one of them, named Caiaphas, being the high priest of that year, said unto them, "Ye know nothing; 50 nor do ye consider that it is expedient for us, that one man should die for the people, and not that the whole nation perish." 51 Now this he spake not of himself: but being the high priest of that year, he prophesied: because Jesus was about to die for that nation; 52 and not for that nation only, but that he might also gather together in one the children of God that were scattered abroad. 53 From that day, therefore, they took counsel together to put him to death.</p> <p>54 Jesus therefore walked no more openly among the Jews; but went thence unto the country near the desert, to a city called Ephraim; and there he continued with his disciples.*</p>

SECT. IX.†

*On returning to Galilee, probably at Capernaum, our Lord heals the Man with the Withered Hand: The Pharisees there hold a Council against him; and he withdraws to the Shore of the Lake.*

MATT. XII.	MARK III.	LUKE VI.	JOHN
9 AND having departed thence, he went into	AND he entered again ‡ into the synagogue: and	6 Now it came to pass also on another sabbath,	

\* At this place begins the last division of St. John's Gospel, respecting the transactions of the Passover at which our Lord was crucified. See Part VIII.

† The record in this Section is found, in each of the three Gospels, connected with the Walk through the Corn-fields: Part II. Sect. vii. The circumstance is considered, as it respects this Harmony, in Diss. IV. Sect. ii. St. Luke's account decides two things; first, that the facts recorded in the former Section occurred on the *Second-first* Sabbath, (see p. 37); and secondly, that the fact in the present Section, occurred on a *different* Sabbath. St. Mark's Gospel in no way obliges us to refer the latter to the same day as the former; but the Greek of St. Matthew's Gospel naturally would do so, if there were no opposing consideration, such as is supplied by the statement of Luke. It is obvious that the accurate inquiries of this Evangelist had led him to the knowledge of the fact which the common record, from which all these Evangelists here derived information, did not communicate.

‡ Παλιν, *again*, appears to have here no distinct reference to what precedes: it may be rendered *moreover*, or, *at another time*. See Schleusner, and Robinson's Lexicon from Wahl.

MATT. XII.	MARK III.	LUKE VI.	JOHN
<p>their synagogue. <sup>10</sup> And, behold, there was a man who had a withered hand ;</p>	<p>there was a man there who had his hand withered.</p>	<p>that he entered into the synagogue and taught. And there was a man there whose right hand was withered. <sup>7</sup> But the Scribes and Pharisees watched him, whether he would heal on the sabbath ; in order that they might find accusation against him. <sup>8</sup> But he knew their thoughts, and said to the man who had the withered hand, " Rise up, and stand in the midst." And he arose and stood forth.</p>	
<p>and they asked him, saying, " Is it lawful to heal on the sabbath ? " in order that they might accuse him.</p>	<p><sup>3</sup> And they watched him, whether he would heal him on the sabbath ; in order that they might accuse him.</p> <p><sup>3</sup> And he saith unto the man who had his hand withered, " Rise up into the midst."</p>		
	<p><sup>4</sup> And he saith unto them,</p> <p>" Is it lawful on the sabbath to do good or to do evil ? to save life, or to kill ? " But they were silent.</p>	<p><sup>9</sup> Jesus said therefore unto them, " I will ask you something : Is it lawful on the sabbath to do good, or to do evil ? to save life, or to kill ? "</p>	επερωτησω
<p><sup>11</sup> But he said unto them, " What man shall there be among you who shall have one sheep, and, if this fall into a pit on the sabbath, will not lay hold of it, and lift it out ? "</p> <p><sup>12</sup> How much therefore is a man better than a sheep ? Wherefore it is lawful to do well on the sabbath."</p>			
<p><sup>13</sup> Then saith he to the man, " Stretch forth thy hand." And he stretched it forth ; and it was restored whole as the other.</p>	<p><sup>5</sup> And having looked round on them with anger, being grieved at the hardness of their hearts, he saith unto the man, " Stretch forth thy hand." And he stretched it forth : and his hand was restored.</p>	<p><sup>10</sup> And looking round upon them all, he said unto him, " Stretch forth thy hand." And he did so : and his hand was restored as the other.</p>	

MATT. XII.	MARK III.	LUKE VI.	JOHN
<p><sup>14</sup> But the Pharisees went out, and took counsel against him, how they might destroy him. <sup>15</sup> But when Jesus knew it, he withdrew from thence: and great multitudes followed him; and he healed them all,</p> <p><sup>16</sup> and charged them that they should not make him known: <sup>17</sup> so that it was fulfilled which was spoken by Isaiah the prophet, saying, <sup>18</sup> 'Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall declare his law to the Gentiles.</p>	<p><sup>6</sup> And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. <sup>7</sup> And Jesus withdrew with his disciples to the sea: and a great number of persons from Galilee followed him, and from Judea, <sup>8</sup> and from Jerusalem, and from Idumea, and from beyond the Jordan; and the people of Tyre and Sidon, a great number, when they had heard what great things he did, came unto him. <sup>9</sup> And he spake to his disciples, that a little vessel should attend upon him, because of the multitude, lest they should throng him. <sup>10</sup> For he healed many; insomuch that they pressed upon him that they might touch him, as many as had grievous diseases. <sup>11</sup> And the unclean spirits, when they beheld him, fell down before him, and cried, saying, "Thou art the Son of God." <sup>12</sup> And he charged them that they should not make him known.</p> <p><i>Is. 42; 1-4.</i></p> <p><i>κρίσις</i></p>	<p><sup>11</sup> But they were filled with madness; and conferred with one another what they should do to Jesus.</p> <p><i>μαστιγας</i></p>	

MATT. XII.	MARK	LUKE	JOHN
19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth his law unto victory. 21 And in his name shall the Gentiles trust.'			

SECT. X.

*Discourses of Christ occasioned by the hostility of the Pharisees and the interference of his Relatives. § 1. After the cure of the Blind and Dumb Demoniac. § 2. On the Demand of a Sign from Heaven. § 3. On the Application of his Mother and Brethren.*

MATT. XII. § 1.	MARK III. § 1.	LUKE XI. § 1.	JOHN
22 THEN was brought unto him a demoniac, blind and dumb: and he healed him, so that the blind and dumb man both spake and saw. 23 And all the multitudes were amazed, and said, "Is not this the son of David?" 24 But the	19 AND* they go into a house.† 20 And the multitude cometh together again, so that they were not able to eat bread. 21 And when his relatives heard of it, they went forth to lay hold on him; for they said, "He is beside himself."	14 AND he was casting out a demon, and it was dumb. And it came to pass, when the demon had gone forth, that the dumb man spake: and the multitudes wondered.	
	22 And the Scribes who	15 But some of them	

\* St. Mark, especially, very often commences his narrations with *καί*, and: it may then properly be rendered *now, moreover, afterwards*. See Robinson.

† Or, they come home—i. e. to the house in Capernaum in which Jesus commonly resided.—See the Note at the end of the Section.

MATT. XII.	MARK III.	LUKE XI.	JOHN
<p>Pharisees hearing <i>them</i> said, "This <i>man</i> doth not cast out demons except by Beelzebub, prince of the demons."<sup>23</sup> But Jesus knew their thoughts, and said unto them,</p> <p>"Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand : <sup>25</sup> and if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand ?</p> <p><sup>27</sup> And if I by Beelzebub cast out demons, by whom do your sons cast <i>them</i> out? wherefore they shall be your judges. <sup>28</sup> But if by the spirit of God I cast out demons, then the kingdom of God hath come unto you. <sup>29</sup> How indeed can anyone enter into a strong <i>man's</i> house, and plunder his goods, unless he first bind the strong <i>man</i> ? and then he will plunder his house.</p> <p><sup>30</sup> He that is not with me is against me ; and he that gathereth not with me scattereth abroad.</p> <p><sup>31</sup> " Wherefore I say unto you, Every sin and blasphemy will be forgiven unto men : but</p>	<p>came down from Jerusalem said, "He hath Beelzebub," and, "By the prince of the demons he casteth out demons."<sup>23</sup> And he called them unto <i>him</i>, and said unto them in parables, "How can Satan cast out Satan ? <sup>24</sup> And if a kingdom be divided against itself, that kingdom cannot stand. <sup>25</sup> And if a house be divided against itself, that house cannot stand. <sup>26</sup> And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.</p> <p><sup>27</sup> No one can enter into a strong <i>man's</i> house, and plunder his goods, unless he first bind the strong <i>man</i> : and then he will plunder his house.</p> <p><sup>28</sup> Verily I say unto you, All sins will be forgiven unto the sons of men, and the blasphemies</p>	<p>said, "By Beelzebub, prince of the demons, he casteth out demons,"<sup>16</sup> (But others, tempting <i>him</i>, sought of him a sign from heaven). <sup>17</sup> But he, knowing their purposes, said unto them,</p> <p>"Every kingdom divided against itself is brought to desolation ; and a house <i>divided</i> against a house falleth. <sup>18</sup> And if Satan also be divided against himself, how shall his kingdom stand? because ye say that by Beelzebub I cast out demons. <sup>19</sup> But if I by Beelzebub cast out demons, by whom do your sons cast <i>them</i> out? wherefore they shall be your judges. <sup>20</sup> But if by the finger of God I cast out demons, then the kingdom of God hath come unto you. <sup>21</sup> When a strong <i>man</i>, thoroughly armed, guardeth his palace, his possessions are in peace : <sup>22</sup> but when a stronger than he cometh upon him and overcometh him, he taketh from him all his armour wherein he trusted, and divideth his spoils. <sup>23</sup> He that is not with me is against me : and he that gathereth not with me scattereth."</p>	



MATT. XII.	MARK III.	LUKE XI.	JOHN
<p>blasphemy <i>against</i> the spirit will not be forgiven unto men. <sup>22</sup> And whosoever shall speak a word against the Son of man, it will be forgiven him; but whosoever shall speak against the holy spirit, it will not be forgiven him, neither in this age, nor in that to come</p> <p><sup>23</sup> “ Either deem the tree good, if its fruit is good;† or deem the tree corrupt, if its fruit is corrupt: for the tree is known by the fruit.</p> <p><sup>24</sup> “ Ye broods of vipers, how can ye, being <i>yourselves</i> evil, speak good things? for out of the abundance of the heart, the mouth speaketh. <sup>25</sup> The good man, out of <i>his</i> good treasure, bringeth forth good things: and the evil man, out of <i>his</i> evil treasure, bringeth forth evil things. <sup>26</sup> But I say unto you, For every baneful word that men shall speak they shall give account in the day of judgment.‡</p> <p><sup>27</sup> For by thy words thou shalt be acquitted, and by thy words thou shalt be condemned.”</p>	<p>whatsoever they may utter :</p> <p><sup>28</sup> but whosoever blasphemeth against the holy spirit never hath forgiveness,* but is in danger of everlasting punishment.” <sup>30</sup> <i>He said this</i>, because they said, ‘ He hath an unclean spirit.’</p>	<p>βλασφημησωσι</p>	

\* *Lk.* hath not forgiveness for ever, *εις τον αιωνα*.—Everlasting punishment, *αιωνιος κρισις*.

† *ποιησατε*—*και*. This rendering is justified by the Hellenistic import of *και* for *et*.

‡ *παν ρημα αργον*—*περι αυτον*. *Αργον*, *idle*, here denotes, not so much what is merely frivolous and useless, as what tends to injure the happiness, or spiritual welfare of others.

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MATT. XII. § 2.	MARK III.  μικαλις	LUKE XI. § 2.	JOHN
<p>20 Then certain of the Scribes and Pharisees answered, saying, " Rabbi, we desire to see a sign from thee." 21 But he answered and said unto them, " An evil and faithless generation seeketh after a sign; yet no sign shall be given to it, except the sign of the prophet Jonah. 22 For as Jonah was three days and three nights in the belly of the fish, so shall the Son of man be three days and three nights* in the heart of the earth. 23 The men of Nineveh will rise up in the judgment with this generation, and will condemn it: because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here. 24 The queen of the south will rise up in the judgment with this generation, and will condemn it: because she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.</p> <p>Matt. 5; 15. (p. 66.)</p>		<p>20 Now when the multitudes were crowding upon him, he began to say, " This is an evil generation: it seeketh a sign; yet no sign shall be given it, except the sign of Jonah. 21 For as Jonah was a sign unto the Ninevites, so will the Son of man also be to this generation.</p> <p>22 The men of Nineveh will rise up in the judgment with this generation, and will condemn it: because they repented at the preaching of Jonah: and, behold, a greater than Jonah is here. 23 The queen of the south will rise up in the judgment with the men of this generation, and will condemn them: because she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.</p> <p>24 " Now no one when he hath lighted a lamp, putteth it into a secret place, nor under the measure, but on the stand, that they who enter in may</p>	

\* That this idiomatic expression is equivalent to *three days*, and that the declaration was fulfilled though our Lord rose on the third day, see 1 Sam. xxv. 12, compared with ver. 13; and 2 Chron. x. 5, compared with ver. 12. See Kuinoel and others.

MATT. XII.	MARK III.	LUKE XI.	JOHN
<p><i>Matt. 6; 22, 23. (p. 66.)</i></p> <p>“ Now when the unclean spirit hath gone forth from the man, it † goeth through dry places, seeking rest, and findeth none. “ Then it saith, ‘ I will return unto my house from whence I came forth : ’ and when it is come, it findeth it empty, swept, and set in order. “ Then it goeth, and taketh with itself seven other spirits more wicked than itself, and they enter in and dwell there : and the last <i>state</i> of that man becometh worse than the first. Even so shall it be unto this wicked generation.”</p>		<p>see <i>its</i> brightness. “ The lamp of the body is the eye : when therefore thine eye is clear, thy whole body also is enlightened ; but when it is disordered, thy body also is darkened. “ Take heed therefore that the light which is in thee be not darkness. “ If therefore thy body <i>be</i> wholly enlightened, having no part darkened, it shall be wholly enlightened, as when the lamp enlighteneth thee with its lustre.*</p> <p>“ When the unclean spirit hath gone forth from the man, it † goeth through dry places, seeking rest ; and finding none, it saith, ‘ I will turn back unto my house whence I came forth.’ “ And when it cometh, it findeth it swept and set in order. “ Then it goeth, and taketh seven other spirits more wicked than itself ; and they enter in, and dwell there : and the last <i>state</i> of that man becometh worse than the first.”</p> <p>“ Now it came to pass, while he was saying these</p>	<p>απλους πονηρος</p>

\* In this paragraph three words occur which are all rendered *light* in the common translation : ver. 32, φεγγος, *brightness* ; ver. 34, λυχνος, *light*, i. e. *candle* or *lamp* ; ver. 35, φως, *light* : and besides these, φωτεινος, *enlightened*, is rendered *full of light*, and φωτιζω, *enlighten*, is rendered *give light*. For the sake of ver. 34, λυχνος, is best rendered *lamp* in ver. 32. The same word occurs in Matt. vi. 22. (p. 66.), where, also, it should have been rendered *lamp*.

† The participle *seeking*, ζητουν, is neuter. See also Luke xi. 14. p. 119.

MATT. XII.	MARK III.	LUKE XI. VIII.	JOHN
<p>§ 3.</p> <p>“ Now while he was yet speaking to the multitudes, behold, his mother and brethren stood without, seeking to speak to him.* 47 And some one said unto him, “ Behold, thy mother and thy brethren stand without, desiring to speak to thee.” 48 But he answered and said unto him that told him, “ Who is my mother, and who are my brethren ? ” 49 And he stretched forth his hand toward his disciples, and said, “ Behold, my mother and my brethren ! ” 50 For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.”</p>	<p>§ 3.</p> <p>31 His mother and his brethren come therefore, and, standing without, they sent unto him, calling him.* 32 And a multitude were sitting around him ; and they said unto him “ Behold, thy mother and thy brethren and thy sisters without are seeking thee.” 33 And he answered them, saying, “ Who is my mother, or my brethren ? ” 34 And he looked round about on them that were sitting around him, and saith, “ Behold, my mother and my brethren ! ” 35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.”</p>	<p>§ 3.</p> <p>CH. VIII. 19 Now his mother and brethren were coming to him ; and they could not get at him on account of the multitude.* 20 And this was told him <i>by some</i> who said, “ Thy mother and thy brethren stand without, desiring to see thee.”</p> <p>21 But he answered and said unto them, “ My mother and my brethren are these who hear and do the word of God.”</p>	

\* It is obvious that they came from some other part of the city. If *οἱ παρ' αὐτοῦ*, *his relatives or friends*, in *Mark* iii. 21. (p. 119), means his Mother and Brethren, then ‘ went forth ’ does not there import— from where *he* was, but from where *they* were.—The course of events is this :—Jesus, after the labours of the morning, goes to his usual residence : the people collect together there, bringing a blind and dumb demoniac, whom Jesus heals : his relatives hearing that the people were thronging to him, and fearing, probably, the political effects of this popular excitement, go to restrain him ; they call out, ‘ He is beside himself : ’ the Scribes from Jerusalem catch the words, and use them for their malignant purposes : after a time, Jesus is informed that his Mother and Brethren were outside the crowd, seeking to speak with him.—See the valuable notes of Kuinoel on this part of *Mark*.

SECT. XI.

Christ at the House of a Pharisee.

MATT.	MARK	LUKE XI.	JOHN
		<p>27 Now as he spake, a certain Pharisee entreated him to dine with him: and having entered into his house, he placed himself at table. 28 But when the Pharisee saw it, he wondered, because he had not first washed before dinner. 29 But the Lord said unto him, "Now ye Pharisees make clean the outside of the cup and of the dish; but what is within yourselves, is full of rapine and wickedness. 30 Foolish men! did not he that made that which is without, make that also which is within? 31 But rather give for alms those things which belong to you;* and, behold, all things are clean unto you.</p> <p>32 "But woe for you, Pharisees! for ye pay tithe of mint and rue and every herb, and pass by justice and the love of God: these ought ye to have done, and not to leave those undone. 33 Woe for you, Pharisees! for ye love the chief seat in the synagogues, and salutations in the market-places. 34 Woe for you! for ye are as tombs which appear not; and the men that are walking over them, know it not."</p> <p>35 And one of the Lawyers† answered and said unto him, "Rabbi, in saying these things thou reproachest us also." 36 But he said, "Woe for you also, ye Lawyers! because ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 37 Woe for you! because ye build the tombs of the prophets; but your fathers killed them. 38 Truly ye bear testimony and give approbation to the deeds of your fathers: because they indeed killed them, and ye build their tombs."</p>	ἰησοῦς

\* Or, give alms according to your ability, τὰ ἐνόντα, supplying κατὰ.

† Kuinoel thinks that Γραμματεὺς, Scribe, Νομικὸς, Lawyer, and Νομοδιδασκαλὸς, Doctor (or Teacher) of the Law, all mean the same.—In the Gospels, Luke alone employs the last, and once only. He uses Νομικὸς seven times; and besides these cases it occurs only in *Matt.* xii. 35. Γραμματεὺς is the common appellation; and indeed it appears to be the most generic, denoting all who had the charge of transcribing and interpreting the Law, and deciding on its application. Νομικὸς, perhaps, denoted those whose peculiar office was interpreting the Law, and deciding on legal difficulties; and the Νομοδιδασκαλοὶ appear to have been the Rabbis of the greatest eminence, who presided in the schools of learning; such as Gamaliel, to whom Luke applies the appellation in *Acts* v. 34. He and other of the Scribes were members of the Sanhedrim.—For want of a better word, Lawyer has been retained as the rendering of Νομικὸς.

MATT.	MARK	LUKE XI.	JOHN
Matt. 23; 34-36.		<p>49 (Wherefore also the wisdom of God hath said,* “ I will send to them prophets and apostles, and of them they will kill <i>some</i> and persecute <i>others</i> : 50 so that the blood of all the prophets, which hath been shed from the foundation of the world, will be required from this generation ; 51 from the blood of Abel, even to the blood of Zachariah who perished between the altar and the temple : yea I say unto you, It will be required from this generation ”). 52 “ Woe for you, Lawyers ! for ye have taken away the key of knowledge : ye have not yourselves entered in, and them that were entering in ye have hindered.”</p> <p>53 And as he was saying these things unto them, the Scribes and the Pharisees began to urge <i>him</i> ve- hemently, and to incite him to speak without fore- thought of many things ; 54 laying wait for him, and seeking to catch something from his mouth, that they might accuse him.†</p>	ὁ οἶκος

†

SECT. XII.

*The Day of Parables.—Parable of the Sower : Explanation of it : Parable of the Tares : Springing and Growth of Corn : Mustard-seed : Leaven : Explanation of the Parable of the Tares : Hidden Treasure : Merchant seeking Pearls : Fish taken in a Net.*

MATT. XIII.	MARK IV.	LUKE VIII.	JOHN
Now on that day Je- sus went forth from the house, and sat by the sea side. 1 And great multitudes were gather- ed together unto him, so that he went into the vessel, and sat ; and the	AND he began again to teach by the sea side : and a great multitude were gathered together unto him, so that he entered into the vessel, and sat on the sea ; and the whole multitude were	4 Now when a great multitude were gathered together, and <i>persons</i> from every city came un- to him, he spake by a parable :	

\* The declarations in these verses appear to have been added by the recorder, as what he knew to have been uttered by Christ in a similar connection. See Part VIII. Sect. v. §. 11.

† The spirit and purposes of the enemies of Christ are here distinctly displayed. All the circumstances well suit this period of his ministry, when the Sanhedrim (Sect. viii.) had already resolved to put him to death ; and when Scribes had come from Jerusalem (Sect. x.) obviously to watch him, and to thwart his influence.—The Pharisee at whose house he now was, appears to have invited him in order to promote such purposes ; and the severity of our Lord's language accords with the occasion.

‡ The twelfth chapter—beginning *ἐν οἷς*, in which circumstances, or, during these occurrences—is, in the present edition, transferred to this Part (Sect. xv ), so as to connect it, in time, with Sect. x. and xi. See the reasons assigned at the end of this Part.

MATT. XIII.	MARK IV.	LUKE VIII.	JOHN
<p>whole multitude stood on the shore. <sup>2</sup> And he spake many things unto them in parables, saying,</p> <p>“ Behold, the sower went forth to sow; <sup>4</sup> and as he was sowing, some <i>seeds</i> fell by the way side, and the birds came and devoured them. <sup>5</sup> And others fell upon rocky places, where they had not much earth: and forthwith they sprang up, because they had no depth of earth: <sup>6</sup> but when the sun arose, they were scorched; and because they had no root, they withered away. <sup>7</sup> And others fell upon thorns; and the thorns came up, and choked them.</p> <p><sup>8</sup> But others fell upon good ground, and yielded fruit, one a hundred, another sixty, another thirty.</p> <p><sup>9</sup> He that hath ears to hear, let him hear.”</p> <p><sup>10</sup> And the disciples came near, and said unto him, “ Why speakest thou unto them in parables?” <sup>11</sup> But he answered and said unto them, “ Because to you it has been given to know the mysteries of the kingdom of heaven, but unto them it has not been given.</p>	<p>by the sea on the land. <sup>2</sup> And he taught them many things in parables, and said unto them in his teaching, <sup>3</sup> “ Harken! Behold, the sower went forth to sow: <sup>4</sup> and it came to pass, as he was sowing, <i>that</i> some <i>seed</i> fell by the way side, and the birds came and devoured it. <sup>5</sup> And other <i>seed</i> fell on rocky ground, where it had not much earth; and forthwith it sprang up, because it had no depth of earth: <sup>6</sup> but, when the sun arose, it was scorched; and because it had no root, it withered away. <sup>7</sup> And other <i>seed</i> fell among thorns, and the thorns came up, and choked it, and it yielded no fruit. <sup>8</sup> And other fell on good ground, and yielded fruit that came up and increased; and it brought forth, one thirty, and one sixty, and one a hundred.” <sup>9</sup> And he said, “ He that hath ears to hear, let him hear.”</p> <p><sup>10</sup> But when he was alone, they that were about him with the twelve asked him <i>concerning</i> the parable. <sup>11</sup> And he said unto them,</p> <p>“ To you it has been given to know the mystery of the kingdom of God: but unto them that are without, all <i>these things</i> are <i>taught</i> by parables:</p>	<p><sup>5</sup> “ The sower went forth to sow his seed: and as he was sowing, some <i>seed</i> fell by the way side; and it was trodden down, and the birds of heaven devoured it. <sup>6</sup> And other <i>seed</i> fell upon the rock; and as soon as it was sprung up, it withered away, because it had not moisture.</p> <p><sup>7</sup> And other fell in the midst of thorns; and the thorns sprang up with, and choked it. <sup>8</sup> And other fell on good ground, and sprang up, and bare fruit a hundred-fold.”</p> <p>And when he had said these things, he cried, “ He that hath ears to hear, let him hear.”</p> <p><sup>9</sup> But his disciples asked him, saying, “ What may this parable be?”</p> <p><sup>10</sup> And he said, “ To you it has been given to know the mysteries of the kingdom of God: but unto others in parables;</p>	

MATT. XIII.	MARK IV.	LUKE VIII.	JOHN
<p>12 For whosoever hath, to him shall be given, and he shall have abundance : but whosoever hath not, from him shall be taken away even what he hath. 13 Wherefore I speak to them in parables: because seeing they see not; and hearing they hear not; nor do they understand. 14 And on them is fulfilled the prophecy of Isaiah, which saith, ‘ By hearing ye will hear, and yet not understand; and seeing ye will see, and yet not perceive: 15 for the heart of this people is become gross, and <i>their</i> ears are dull of hearing,* and their eyes they have closed; lest at any time they should see with <i>their</i> eyes, and hear with <i>their</i> ears, and understand with <i>their</i> heart, and be converted, and I should heal them.† 16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, Many prophets and righteous men have desired to see what ye see, and have not seen; and to hear what ye hear, and have not heard.</p>	<p>12 that seeing they may see, and not perceive: and hearing they may hear, and not understand; ‡</p> <p>lest at any time they should be converted, and <i>their</i> sins be forgiven them.”</p>	<p>that seeing they may not see; and hearing they may not understand.”§</p>	<p>Is. 6; 9, 10.</p>

\* Lit. and with *their* ears they hear heavily.

† Newc. so that they see not with *their* eyes, nor hear with *their* ears, nor understand with *their* heart: nor are converted, that I should heal them.

‡ Or, since (*ὅτι*) seeing they see, and do not perceive; and hearing they hear, and do not understand; so that (*μηποτε*) they are not converted, and their sins forgiven.—See Kuinoel.

§ Or, since (*ὅτι*) seeing they do not see; and hearing they do not understand.



MATT. XIII.	MARK IV.	LUKE VIII.	JOHN
<p><sup>10</sup> Hear ye therefore the parable of the sower.</p> <p><sup>11</sup> When any one heareth the word of the kingdom, and doth not understand, the wicked <i>one</i> cometh, and seizeth that which was sown in his heart: this is he that received seed† by the way side.</p> <p><sup>12</sup> And he that received seed on the rocky places, is he who though he heareth the word, and straightway receiveth it with joy; <sup>13</sup> yet hath not root in himself, but is of short duration: and when tribulation or persecution ariseth on account of the word, he is straightway caused to fall.</p> <p><sup>14</sup> And he that received seed among the thorns, is he that heareth the word; and yet the care of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful.</p> <p><sup>15</sup> But he that received seed into the good ground, is he that heareth and understandeth the word; who indeed beareth fruit, and</p>	<p><sup>12</sup> And he saith unto them, "Know ye not this parable? how then will ye know all parables?"</p> <p><sup>13</sup> The sower soweth the word. <sup>14</sup> Now those by the way side, are they in whom* the word is sown, and when they have heard, Satan straightway cometh, and taketh away the word that was sown in their hearts.</p> <p><sup>15</sup> And these in like manner are they that receive seed on the rocky places; who, when they have heard the word, straightway receive it with joy; <sup>16</sup> yet have not root in themselves, but are of short duration: then, when tribulation or persecution ariseth on account of the word, they are straightway caused to fall.</p> <p><sup>17</sup> And others are they that receive seed among the thorns: these are they that hear the word, <sup>18</sup> and the cares of the world, and the deceitfulness of riches, and the desires concerning other things, entering in, choke the word, and it becometh unfruitful.</p> <p><sup>19</sup> And these are they that received seed on the good ground; those who hear the word, and receive it, and bring</p>	<p><sup>11</sup> "Now the parable is this: The seed is the word of God. <sup>12</sup> Those by the way side, are they that hear; then cometh the devil, and taketh away the word from their heart, lest they should believe and be saved.</p> <p><sup>13</sup> And they on the rock, <i>are</i> they, who, when they hear, receive the word with joy; and these have not root; who, for a time <i>only</i> believe, and in time of temptation fall away.</p> <p><sup>14</sup> And that which fell among the thorns, these are they, who, when they have heard, go away, and are choked by the cares and riches and pleasures of life, and bring not fruit to perfection.</p> <p><sup>15</sup> But that on the good ground, these are they, who, in an honest and good heart, having heard the word, keep it, and</p>	<p><i>αἰων</i></p>

\* ὅπου, *where*. See Kuinoel, who says that the Syriac so renders the clause.

† οὗτος ἐστὶν ὁ σπαρεῖς. Bishop Pearce (here and in the following verses) supplies σπορός *seed*; but the common rendering is justifiable, and more fully shows the analogy.

MATT. XIII.	MARK IV.	LUKE VIII.	JOHN
<p>bringeth forth, one a hundred, another sixty, another thirty."</p>	<p>forth fruit, one thirty and one sixty, and one a hundred."</p>	<p>bring forth fruit with patient constancy."</p>	
<p><sup>24</sup> Another parable put he forth unto them, saying, "The kingdom of heaven is like a man sowing good seed in his field. <sup>25</sup> But while his men were sleeping, his enemy came and sowed tares* among the wheat, and went away. <sup>26</sup> Now when the blade sprang up, and it brought forth fruit, then appeared the tares also. <sup>27</sup> So the servants of the householder came</p>	<p><sup>21</sup> And he said unto them, "Doth a lamp come to be put under the bed! and not to be put on a stand!</p> <p><sup>22</sup> For there is not any thing hid, which will not be manifested; neither was any thing secret, but that it should come abroad. <sup>23</sup> If any one have ears to hear, let him hear."</p> <p><sup>24</sup> And he said unto them, "Take heed what ye hear. With what measure ye measure, it shall be measured to you. <sup>25</sup> For whosoever hath, to him shall be given: and he that hath not, even that which he hath shall be taken from him."</p>	<p><sup>16</sup> "Now no one, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but he putteth it on a stand, that they who enter in may see the light. <sup>17</sup> For there is not any thing hid, that shall not be made manifest; nor secret, that shall not be known and come abroad.</p> <p><sup>18</sup> Take heed, therefore, how ye hear:</p> <p>for whosoever hath, to him shall be given; and whosoever hath not, even that which he seemeth to have shall be taken from him."</p>	

\* *ZiZania* rendered *tares*, denotes a plant infesting the corn-fields of Palestine, which resembles wheat, both in its stalk and in its leaf, but is of no value. *Tares* must here be considered as denoting this *spurious wheat*, which, however, is entirely different from the tares of our country: these are a species of vetch.

MATT. XIII.	MARK IV.	LUKE XIII.	JOHN
<p>and said unto him, 'Sir, didst thou not sow good seed in thy field? whence then are there tares?'  <sup>28</sup> And he said unto them, 'An enemy hath done this.' So the servants said unto him, 'Wilt thou therefore that we go and gather them up?'  <sup>29</sup> But he said, 'Nay; lest while ye gather up the tares, ye root up the wheat together with them.'  <sup>30</sup> Let both grow together until the harvest: and at the time of the harvest I will say to the reapers, Gather together first the tares and bind them into bundles, to burn them: but gather the wheat into my barn.'"</p>	<p><i>κυρίε</i></p>	<p>CH. XIII. <sup>18</sup> Now he said, "To what is the kingdom of God like? and to what shall I liken it? <sup>19</sup> It is like a grain of mustard seed, which a man took,</p>	
<p><sup>31</sup> Another parable he put forth unto them, saying, "The kingdom of heaven is like a grain of mustard seed, which a man took, and sowed</p>	<p><sup>26</sup> And he said, "So is the kingdom of God, as if a man should cast seed upon the earth; <sup>27</sup> and sleep and arise, night and day; and the seed should spring and grow up, he knoweth not how. <sup>28</sup> For the earth bringeth forth fruit of its own accord, first the blade, then the ear, then the full corn in the ear. <sup>29</sup> But when the fruit offers <i>itself</i>, straightway he putteth in the sickle, because the harvest is come."  <sup>30</sup> And he said, "To what may we liken the kingdom of God? or with what object of comparison may we compare it? <sup>31</sup> <i>It is as a grain</i></p>		

MATT. XIII.	MARK IV.	LUKE XIII.	JOHN
<p>in his field. <sup>32</sup> This indeed is less than all <i>other</i> seeds: but when it has grown, it is greater than <i>other</i> herbs, and becometh a tree, so that the birds of heaven come and lodge in its branches."</p> <p><sup>33</sup> Another parable spake he unto them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."</p> <p><sup>34</sup> All these things Jesus spake unto the multitudes in parables: and without a parable he spake not <i>then</i>* unto them: <sup>35</sup> so that it was fulfilled which was spoken by the prophet, saying, 'I will open my mouth in parables; I will utter things hidden from the foundation of the world.'</p> <p><sup>36</sup> Then having sent the multitudes away, Jesus went into the house: and his disciples came unto him, saying, "Declare unto us the parable of the tares of the field."</p> <p><sup>37</sup> And he answered and said unto them, "He that soweth the good seed is the Son of man: <sup>38</sup> and the field is the world;</p>	<p>of mustard seed, which, when it is sown in the earth, is less than all <i>other</i> seeds that are on the earth: <sup>32</sup> yet when it is sown, it groweth up, and becometh greater than all <i>other</i> herbs, and shooteth out great branches; so that the birds of heaven are able to lodge under the shadow of it."</p> <p><sup>33</sup> And with many such parables he spake the word unto them, as they were able to hear it; <sup>34</sup> and without a parable he spake not <i>then</i> unto them: but in private he explained all things to his disciples.</p>	<p>and cast into his garden; and it grew, and became a great tree; and the birds of heaven lodged in the branches of it."</p> <p><sup>30</sup> And again he said, "To what shall I liken the kingdom of God? <sup>31</sup> It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."</p>	<p></p> <p><i>Ps. 78; 2, 3.</i></p>

\* The first verb rendered *spake* is in the aorist, *ελαλησε*, the second in the imperfect, *ελαλει*. In Mark, both are in the imperfect.

MATT. XIII.	MARK IV.	LUKE VIII.	JOHN
<p>and the good seed, these are the sons of the kingdom : but the tares are the sons of the wicked one ; <sup>39</sup> and the enemy that sowed them is the devil : moreover the harvest is the end of the world,* and the reapers are the angels. <sup>40</sup> As therefore the tares are gathered and burned in the fire ; so will it be at the end of this world.*</p> <p><sup>41</sup> The Son of man will send forth his angels, and they will gather out of his kingdom all causes of sin, and them that do iniquity ; <sup>42</sup> and will cast them into the furnace of fire : there will be wailing and gnashing of teeth. <sup>43</sup> Then will the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.</p> <p><sup>44</sup> " Again, the kingdom of heaven is like unto treasure hid in a field ; which a man having found hideth, and from joy thereof goeth and selleth all that he hath, and buyeth that field.</p> <p><sup>45</sup> " Again, the kingdom of heaven is like unto a merchant, seeking goodly pearls : <sup>46</sup> who, having found one pearl of great price, went and sold all that he had, and bought it.</p>			.

\* Or, age, *αιων*, denoting the present period of existence. And so in ver. 42.

MATT. XIII.	MARK IV.	LUKE VIII.	JOHN
<p>47 " Again, the kingdom of heaven is like unto a net cast into the sea, and gathering <i>fish</i> of every kind : 48 which, when it was filled, they drew to the shore, and having sat down gathered the good into vessels, but cast the bad away. 49 So will it be at the end of the world : the angels will come forth, and sever the wicked from among the righteous, 50 and will cast them into the furnace of fire : there will be wailing and gnashing of teeth."</p> <p>51 Jesus saith unto them, " Do ye understand all these things ? " They say unto him, " Yea, Lord." 52 And he said unto them, " Wherefore every Scribe made a disciple to the kingdom of heaven, is like unto a householder, who bringeth forth out of his treasure <i>things</i> new and old."</p>	<p><i>αιων</i></p>		

SECT. XIII.

Our Lord again visits Nazareth.

MATT. XIII.	MARK VI.	LUKE	JOHN
<p>53 AND it came to pass, <i>tha</i> when Jesus had finished these parables, he departed thence. 54 And when he came to his own country, he taught them in their synagogue, so that they were astonished, and said, " Whence hath this <i>man</i> this wisdom, and <i>these</i> mighty works ?</p>	<p>AND he went forth from thence, and came into his own country ; and his disciples follow him. 5 And when the sabbath was come, he began to teach in the synagogue : and many hearing <i>him</i> were astonished, saying, " Whence hath this <i>man</i> these things ? and what</p>		

MATT. XIII.	MARK VI.	LUKE	JOHN
<p>“ Is not this the carpenter's son ? is not his mother called Mary ? and his brethren, James, and Joses, and Simon, and Judas ? ”<sup>56</sup> and his sisters, are not they all with us ? Whence therefore hath this <i>man</i> all these things ? ”<sup>57</sup> And they were offended in him.* But Jesus said unto them, “ A prophet is not without honour, except in his own country, and in his own house.”</p> <p>“ And he did not many mighty works there, because of their unbelief.</p>	<p>wisdom <del>is</del> this which is given unto him ? and such mighty works are wrought by his hands ! ”<sup>3</sup> Is not this the carpenter, the son of Mary, and the brother of James, and Joses, and Judas, and Simon ? and are not his sisters here with us ? ”</p> <p>And they were offended in him.*<sup>4</sup> But Jesus said unto them, “ A prophet is not without honour, except in his own country, and among <i>his own</i> kindred, and in his own house.”</p> <p><sup>5</sup> And he was not able to do there any mighty work, except that he laid his hands upon a few sick folk, and healed <i>them</i>.</p> <p><sup>6</sup> And he wondered, because of their unbelief.</p> <p>And he went round the villages in a circuit, teaching.†</p>		

SECT. XIV.

*A Series of Discourses, recorded in connection by St. Luke. †*

MATT.	MARK	LUKE XII.	JOHN
		<p>1. <i>Admonitions and Encouragements to the Disciples.</i></p> <p>DURING these occurrences, when there were gathered together an innumerable multitude of people, so that</p>	<p>εν οἷς</p>

\* Or, less closely in form, he was a stumbling-block unto them, *εσκανδαλιζοντο εν αυτω*.

† This clause of the 6th verse has already been inserted, as in the first edition, in Part IV. Sect. x. (p. 90). The present position is in itself more natural from its connection with the preceding verses ; and it is made very appropriate by the insertion in this Part of the following Sections from St. Luke's Gnomology.—The Disciples who were with our Lord (*Mark* iv. 10) when he explains the Parables, appear to have been some of the Seventy ; and it is probable that from this class of our Lord's followers that Evangelist received most of the records forming his Gnomology.

Clausen, adopting the order of Luke, as well as Lamy, Priestley, &c , who follow that of Matthew, regards the visit recorded in Luke iv. 16-30 (p. 39) as the same with that recorded by the other two Evangelists. I agree with Bengel, Newcome, Greswell, and most others, in regarding them as two separate occurrences.

‡ This Section is derived from St. Luke's *Gnomology*. Why it is introduced in the present position the reader will find stated in the Note at the end of this Part.

MATT.	MARK	LUKE XII.	JOHN
<i>Matt. 10: 26-31. (p. 93.)</i>		they trode one upon another, he began to say unto his disciples, “ First of all take heed to yourselves of the leaven of the Pharisees, which is hypocrisy. <sup>2</sup> Now there is nothing covered, which will not be revealed : and hidden which will not be known. <sup>3</sup> Wherefore, whatsoever ye speak in darkness will be heard in the light ; and that which ye speak to the ear in the chambers, will be proclaimed upon the housetops. <sup>4</sup> But I say unto you, my friends, Be not made afraid by them that kill the body, and afterwards have no more that they can do : <sup>5</sup> but I will warn you whom ye shall fear : fear him, who after he hath killed hath power to cast into hell ; yea, I say unto you, Fear him. <sup>6</sup> Are not five sparrows sold for two farthings? yet one of them is not forgotten before God. <sup>7</sup> But even the hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.	εξουσία
<i>Matt. 10; 32, 33. (p. 94.)</i>		<sup>8</sup> “ Now I say unto you, Whosoever shall confess me before men, the Son of man also will confess him before the angels of God : <sup>9</sup> but he that denieth me before men, will be denied before the angels of God. <sup>10</sup> And whosoever shall speak a word against the Son of man, it will be forgiven him : but unto him that blasphemeth against the holy spirit, it will not be forgiven him.	
<i>Matt. 10; 17-20. (p. 92.)</i>		<sup>11</sup> “ But when they bring you unto the synagogues, and magistrates, and authorities, take ye no anxious thought how or what ye shall speak in defence, or what ye shall say ; <sup>12</sup> for the holy spirit shall teach you in the same hour what ye ought to say.”	
		<b>2. Warnings against Covetousness ; Parable of the Rich Man.</b>	
		<sup>13</sup> Now 'one of the multitude said unto him, “ Rabbi, tell my brother to divide the inheritance with me.” <sup>14</sup> But he said unto him, “ Man, who made me a judge or a divider over you? ” <sup>15</sup> And he said unto them, “ Take heed, and beware of covetousness : for the life of any one consisteth not in the abundance of the things which he possesseth.” * <sup>16</sup> And he spake a parable unto them, saying, “ The ground of a certain rich man brought forth plentifully : <sup>17</sup> and he thought within himself,	

\* Or, for when any one hath abundance, his life (or happiness) doth not depend on his possessions— See Kuinoel.



MATT.	MARK	LUKE XII.	JOHN
		<p>saying, 'What shall I do, because I have not where I can gather together my fruits?' <sup>18</sup> And he said, 'This will I do: I will pull down my granaries, and build greater; and there will I gather together all my crops and my goods. <sup>19</sup> And I will say to my soul, Soul! thou' hast many good <i>things</i> laid up for many years; take thine ease, eat, drink, be merry.' <sup>20</sup> But God said unto him, 'Foolish <i>man</i>! this night thy soul shall be required of thee: * and whose will those things be, which thou hast provided?' <sup>21</sup> So <i>is</i> he that layeth up treasure for himself, and is not rich toward God."</p>	<p>ψυχη</p> <p>ψυχη</p>
		<p>3. <i>Admonitions respecting Anxiety.</i></p>	
<p><i>Matt. 6; 25-32. (p. 66.)</i></p>		<p><sup>22</sup> And he said unto his disciples, "Therefore I say unto you, Take no anxious thought for your life, what ye shall eat; nor for the body, what ye shall put on. <sup>23</sup> The life is more than food, and the body than raiment. <sup>24</sup> Consider the ravens, that they neither sow nor reap; which have neither storehouse nor granary; and yet God feedeth them: how much more are ye better than the birds? <sup>25</sup> And which of you by taking anxious thought can add one cubit to his life? <sup>26</sup> If then ye are not able <i>to do</i> that which is least, why take ye anxious thought for the rest? <sup>27</sup> Consider the lilies, how they grow: they toil not, nor do they spin; yet I say unto you, Not even Solomon in all his glory was arrayed like one of these.† <sup>28</sup> Now if God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more <i>will he clothe</i> you, O ye of little faith! <sup>29</sup> And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. <sup>30</sup> For after all these things do the nations of the world seek: and your Father knoweth that <i>ye</i> have need of these things. <sup>31</sup> But seek ye the kingdom of God; and all these things will be added unto you.</p> <p><sup>32</sup> "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. <sup>33</sup> Sell your possessions, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that</p>	<p>ψυχη</p> <p>ηλικια.</p>

\* *Lit.* they will demand thy life from thee : *that is, (without the idiom),* thy life will be demanded from thee.

† See Note, p. 67. The lillies, however, were not in blossom, at the present period.

MATT.	MARK	LUKE XII.	JOHN
		<p>faileth not, where no thief approacheth, nor moth corrupteth. <sup>34</sup> For where your treasure is, there will your heart be also.</p> <p>4. <i>Preparation for the Coming of the Lord.</i></p> <p><sup>35</sup> "Let your loins be girded about, and <i>your</i> lights burning; <sup>36</sup> and be yourselves like unto men waiting for their lord,* when he shall return from the marriage-feast; that when he cometh and knocketh, they may straightway open unto him. <sup>37</sup> Blessed are those servants, whom <i>their</i> lord, when he cometh, shall find watching: verily I say unto you, He will gird himself, and place them at table, and come and serve them. <sup>38</sup> And if he shall come in the second watch, or come in the third watch, and find <i>them</i> thus, blessed are those servants.</p> <p><sup>39</sup> "Now ye know this, that if the master of the house had known at what hour the thief would come, he would have watched, and not have suffered his house to be broken through.† <sup>40</sup> Be ye therefore ready also: for at an hour when ye think not the Son of man cometh."</p> <p><sup>41</sup> Then Peter said unto him, "Lord, dost thou speak this parable unto us, or even to all?" <sup>42</sup> But the Lord said, "Who then is the faithful and wise steward, whom <i>his</i> lord* will make ruler over his household, to give <i>them their</i> portion of food in due season? <sup>43</sup> Blessed is that servant, whom his lord, when he cometh, shall find so doing. <sup>44</sup> Truly I say unto you, He will make him ruler over all his possessions. <sup>45</sup> But if that servant shall say in his heart, 'My lord delayeth his coming;' and shall begin to beat the men-servants and the maid-servants, and to eat and to drink, and to be drunken; <sup>46</sup> the lord of that servant will come in a day in which he looketh not for <i>him</i>, and at an hour of which he is not aware, and will cut him in sunder,‡ and will appoint him his portion with the unfaithful.</p>	

\* Or, master.—In like manner in ver. 37, and through ver. 42—47. The original of *servant* throughout this portion is δούλος; but *slave* conveys the idea less accurately, in the Gospels at least, than *servant*. In ver. 45, the original of 'men-servants' is τοὺς παῖδας.

† The walls of the houses in the east were made of clay or unburnt bricks; and there was no entrance from without, but by the door: hence *broken through* gives the correct idea, viz. of working a passage through the wall. So also in Matt. vi. 19, p. 66.

‡ Or, scourge him severely.—The following clause shows that διχοτομήσει cannot imply the *death* of the servant: and it appears merely to denote a very severe scourging—like the threatening expression heretofore heard in our own country, 'I will cut him in pieces.'

MATT.	MARK	LUKE XII. XIII.	JOHN
		<p>47 "Now that servant, who knew his lord's will, and prepared not <i>himself</i>, nor did according to his will, will be beaten with many <i>stripes</i>. 48 But he that knew it not, and did things worthy of stripes, will be beaten with few <i>stripes</i>. And to whomsoever much is given, from him will much be demanded: and to whom <i>men</i> have committed much, of him they will require the more.</p> <p>5. <i>Consequences of Christ's Mission; Individual Judgment urged.</i></p> <p>49 "I came to cast fire on the land; and what do I desire, if it be already kindled? 50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished! 51 Suppose ye that I came to give peace on the land? I say unto you, Nay, but rather division. 52 For from henceforth, five in one house will be divided, three against two, and two against three: 53 the father will be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in law.</p> <p>54 And he said also to the multitudes, "When ye see the cloud rising out of the west, ye straightway say, 'A shower is coming;' and so it is. 55 And when ye see the south wind blowing, ye say, 'There will be heat;' and it cometh to pass. 56 Ye hypocrites, ye know how to discern the face of the earth and of the sky; but how is it that ye do not discern this time? 57 And why even of yourselves judge ye not what is right? 58 For when thou art going with thine adversary to the magistrate, give diligence <i>while</i> on the way to obtain reconciliation from him; lest he drag thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I say unto thee, Thou wilt by no means depart thence, till thou shalt pay even the last mite."</p> <p>6. <i>Calamities not always Judgments.</i></p> <p>CH. XIII. Now there were present at that time some that told him concerning the Galileans, whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering said unto them, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? 3 I</p>	<p>πᾶντι ᾧ</p>

Matt. 5;  
25, 26.  
(p. 61.)

MATT.	MARK	LUKE XIII.	JOHN
		<p>tell you, Nay: but, unless ye repent, ye will all in like manner perish. <sup>4</sup> Or those eighteen, upon whom the tower in Siloam fell, and killed them—suppose ye that these were sinners above all men that dwell in Jerusalem? <sup>5</sup> I tell you, Nay: but, unless ye repent, ye will all likewise perish.”</p> <p>7. <i>Parable of the Barren Fig tree.</i></p> <p><sup>6</sup> Now he spake this parable; “A certain <i>man</i> had a fig-tree planted in his vineyard; and he came seeking fruit thereon, and found none. <sup>7</sup> And he said unto the vinedresser, ‘Behold, three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?’ <sup>8</sup> But he answering saith unto him, ‘Lord, let it alone this year also, till I shall dig about it, and dung it: <sup>9</sup> and if it bear fruit, <i>well</i>: but if not, <i>then</i> after that thou shalt cut it down.”</p>	<p>οφειλται</p>

SECT. XV.

*The Infirm Woman healed in the Synagogue on the Sabbath.*

MATT.	MARK	LUKE XIII.	JOHN
		<p><sup>10</sup> Now he was teaching in one of the synagogues on the sabbath. <sup>11</sup> And, behold, there was a woman who had had a spirit of infirmity for eighteen years, and was bowed together, and was wholly unable to raise <i>herself</i> up. <sup>12</sup> And when Jesus saw her, he called to <i>her</i>, and said unto her, “Woman, thou art loosed from thine infirmity.” <sup>13</sup> And he laid <i>his</i> hands on her: and immediately she was made straight; and she glorified God. <sup>14</sup> But the ruler of the synagogue, being moved with indignation because Jesus healed on the sabbath-day, answered and said unto the multitude, “There are six days in which <i>men</i> ought to work: in them therefore come and be healed, and not on the sabbath-day.” <sup>15</sup> The Lord therefore answered him and said, “<i>Thou</i> hypocrite! doth not each of you on the sabbath loose his ox or <i>his</i> ass from the manger, and lead <i>him</i> away and water him? <sup>16</sup> And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the sabbath-day?” <sup>17</sup> And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things done by him.</p>	

### *Note on the two preceding Sections.*

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In arranging the subdivisions of that remarkable and invaluable portion of St. Luke's Gospel from which the two foregoing Sections are derived, we are, almost exclusively, to be guided by their respective characteristics and circumstances; (see Diss. II. Sect. iv.): yet it is desirable, for the sake of customary associations, to retain the parts in their present relative positions, as far as this is practicable.

Viewing the xiith and xiiith chapters of Luke as forming one record, and observing little to decide for a different position, I placed the whole of them, (in the first edition), where the latter part, from ch. xiii. 22, must be placed, viz. in our Lord's last journey to Jerusalem. That position, however, seems too much to interrupt the narrative of the preceding Evangelists, especially since one part, (in Sect. xv.), does not well suit the circumstances of that period; and the present appears, on the whole, the most convenient arrangement,—connecting the commencement of the xiith chapter, in the succession of events, with the xith, (in Sect. x.), the position of which last is decided by the corresponding parts of St. Matthew's Gospel.

Several parts of Section xiv. so closely correspond with passages in discourses delivered at other periods, that it might be considered as mainly formed from those discourses, and be arranged accordingly: but St. Luke could not have regarded them as belonging to such as he has himself recorded; and, after all, there is nothing in the series which conclusively opposes the supposition that all the discourses and observations were delivered at the same period.

The first subsection of Sect. xiv. (p. 135) consists of passages closely corresponding with portions of the instructions to the Apostles, as recorded by Matthew: supposing that these were then delivered, we must subjoin to the last Section of Part IV. the second subsection, containing the parable of the Rich Man.—The chief part of the third subsection corresponds almost verbally with St. Matthew's record of the Sermon on the Mount; but there is some additional matter, also corresponding, however, in substance.—The fourth subsection—*Preparation for the Coming of the Lord*—so much corresponds with the record in Matthew of the discourses on the Mount of Olives, (Part VIII. Sect. vi.), that if we give up the continuity of the present series, we may well refer this portion to that period.—In the fifth subsection, we have passages corresponding with some which St. Matthew places in the Sermon on the Mount, or in the Instructions to the Apostles: yet, from ver. 54 compared with ver. 1, it seems clear, that St. Luke considered these, together with the preceding portions of ch. xii., as forming one continuous series of Discourses; and it appears best to arrange them accordingly.

If the xiith chapter be one continuous series, there seems no reason why we should not regard the first nine verses of the xiiith chapter as a part of it; and Lachman has so arranged this portion, continuing the paragraph which he begins with ch. xi. 14, to ch. xiii. 9.

The portion which follows this subsection—respecting the Infirm Woman, I place with great satisfaction in this Part; and from its distinct and independent character, I deem it best to make it form a separate Section.

The portion of the xiiith chapter which begins with ver. 22, obviously respects the last journey; and it is accordingly left in Part VII. Sect. vi.

The three verses (18—21) which intervene between our Lord's observations after the cure of the Infirm Woman and the occurrences of his last journey, exactly correspond with a part of St. Matthew's record of the Day of Parables; and it is at least most convenient to arrange them accordingly. This is done in pp. 131, 132.

## *On Part VI.*

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It appears from Mark vi. 30, that the intelligence of the death of John the Baptist caused those Apostles who had not yet rejoined our Lord, to return to him.

Herod's return to Galilee occasioned our Lord to spend the principal part of the interval before his final journey to Jerusalem, either in the dominions of Philip, east of the Jordan, or in Galilee Superior, at a distance from Herod's court at Tiberias, and where he could easily withdraw from his jurisdiction.

The following Part contains the records of this interval, in which nothing is left to conjecture and uncertainty. They are peculiarly full in the first two Gospels—the one written by an Apostle, the other by a companion of Apostles, and especially of Peter; and the succession of events in each is closely correspondent. This might be expected when we consider that at the time when the miracle of the Five Thousand was wrought, the Passover was approaching (*John* vi. 4); and that, as also appears from expressions in our Lord's subsequent Discourse in Capernaum, the time of his death was not far distant. The nature of his transactions, too, the comparative ease of retracing them, the danger, in which he obviously was, and his continual change of place in order to avoid it—all must have contributed to fix the course of events in the minds of those who accompanied him at this period.

St. Luke's record of the following Part is contained in the ixth chapter of his Gospel. It is very brief; but the order of events is the same as that in the first two Gospels; and by his expressions in ver. 31 and 51, he fixes the near approach of our Lord's death. After the departure from Galilee, Luke introduces his Gnomology; and then returns to the last journey, in ch. xvii. 11.

Respecting the chronological position of the miracle of the Five Thousand, the reader is referred to Diss. I. Sect. v. 2. The whole system of this Arrangement of the Gospels depends upon it.

RECORDS OF CHRIST'S MINISTRY.

PART VI.

FROM THE GENERAL RETURN OF THE TWELVE, TO OUR LORD'S DEPARTURE FROM GALILEE.

SECT. I.

*Herod hears of Jesus, after the Death of John the Baptist : The remainder of the Apostles rejoin our Lord.*

MATT. XIV.	MARK VI.	LUKE IX.	JOHN
At that time Herod the tetrarch heard the report of Jesus; <sup>2</sup> and said unto his servants,* "This is John the Baptist: he hath been raised from the dead; and therefore mighty works are wrought by him."†	<sup>14</sup> AND king Herod heard of him; (for his name was spread abroad): and he said, "John the Baptizer hath been raised from the dead, and therefore mighty works are wrought by him."† <sup>15</sup> Some said, "He is Elijah;" and others said, "He is a prophet," that is,‡ one of the ancient prophets: <sup>16</sup> but when Herod heard, he said, "John whom I beheaded—he hath been raised from the dead."	<sup>7</sup> Now Herod the tetrarch heard of all the things done by him: and he was perplexed, because it was said by some, that John had been raised from the dead; <sup>8</sup> but by others, that Elijah had appeared; and by others, that a prophet, one of the ancients, had arisen again. <sup>9</sup> And Herod said, "John have I beheaded: but who is this, about whom I hear such things?" And he sought to see him.	
<sup>3</sup> For Herod had laid hold on John, and bound him, and put him in	<sup>17</sup> For Herod himself had sent forth and laid hold on John, and bound	<i>Luke iii. 19, 20.</i> <i>See. p. 19.</i>	

\* Or, attendants, or, courtiers, τοῖς καίσιν αὐτοῦ. See Kuinoel.

† Or, mighty powers operate by him, αἱ δυνάμεις ἐνεργοῦσι ἐν αὐτῷ.

‡ ὥς. See Kuinoel. Griesbach rejects η, or.

## MATT. XV

prison for the sake of  
Herodias, the wife of Phi-  
lip his brother.

<sup>6</sup> For John kept saying\* unto him,  
"It is not lawful for thee  
to have her."

<sup>5</sup> And when he desired to  
put him to death, he  
feared the multitude,  
because they accounted  
him as a prophet.

<sup>6</sup> But when Herod's  
birthday was kept, the  
daughter of Herodias  
danced in the midst of  
his court, and pleased  
Herod: <sup>7</sup> whereupon he  
promised with an oath  
to give her whatsoever  
she should ask.

## MARK VI.

him in prison for the  
sake of Herodias, the wife  
of Philip his brother: be-  
cause he had married her.

<sup>4</sup> For John kept saying\*  
unto Herod, "It is not  
lawful for thee to have  
thy brother's wife."

<sup>12</sup> Therefore Herodias  
was enraged against him,  
and would have put him  
to death; but could not:  
<sup>20</sup> for Herod feared John,  
knowing that he was a  
righteous and holy man,  
and preserved him; and  
when he heard him, he  
did many things, and  
heard him gladly.

<sup>21</sup> And a convenient  
day having come, when  
Herod on his birth-day  
made a supper for his  
nobles, and commanders,  
and the chief men of Ga-  
lilee; <sup>22</sup> and the daugh-  
ter of that Herodias  
having come in, and  
danced, and pleased He-  
rod and them that were  
at table with him, the  
king said unto the damsel,  
"Ask of me whatsoever  
thou wilt, and I will give  
it thee." <sup>23</sup> And he swore  
unto her, "Whatsoever  
thou shalt ask of me, I  
will give it thee, unto  
the half of my kingdom."

<sup>24</sup> And she went forth

## LUKE IX.

## JOHN

\* ελεγε. Here and in various other instances, the force of the Greek imperfect is important.



MATT. XIV.	MARK VI.	LUKE IX.	JOHN
<p>And she, being before instructed by her mother, said,</p> <p>“Give me here on a dish the head of John the Baptist.</p> <p>⁹ And the king was sorry : but for the sake of his oath, and of those who were at table with <i>him</i>, he commanded it to be given <i>her</i>. ¹⁰ And he sent, and beheaded John in the prison.</p> <p>¹¹ And his head was brought on a dish, and given to the damsel : and she carried it to her mother. ¹² And his disciples came, and took up the body, and buried it, and went and told Jesus.</p>	<p>and said unto her mother, “What shall I ask?” And she said, “The head of John the Baptist.” ²⁵ And she came in straightway, with haste, to the king, and asked, saying, “I desire that thou forthwith give me on a dish the head of John the Baptist.” ²⁶ And the king became very sorrowful ; yet for the sake of his oath, and of those who were at table with <i>him</i>, he did not choose to reject her. ²⁷ And straightway the king sent one of his guards,* and commanded his head to be brought : and he went and beheaded him in the prison, ²⁸ and brought his head on a dish, and gave it to the damsel : and the damsel gave it to her mother. ²⁹ And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb. ³⁰ And the apostles gather themselves together unto Jesus ; and they told him all things, both whatever they had done, and whatever they had taught.</p>	<p>¹⁰ And the apostles, when they returned, related to him whatever things they had done.</p>	

SECT. II.

*The Miracle of the Five Thousand, near Bethsaida in Philip's Dominions.†*

MATT. XIV.	MARK VI.	LUKE IX.	JOHN VI.
¹³ WHEN Jesus heard <i>these things</i> , he	²¹ AND he said unto them ( <i>i.e. the apostles</i> )	¹⁰ AND he took them ( <i>i.e. the apostles</i> ) and	AFTER these things Jesus went away

\* Or, a spearman, σπικουλατωρα.

† This was the more ancient name : Philip called it *Julias*. It appears to have been commonly called *Chorazin*. Some confound it with *Bethsaida of Galilee*, which lay on the west shore of the Lake.

MATT. XIV.	MARK IV.	LUKE IX.	JOHN VI.
<p>withdrew thence in a vessel to a desert place, privately.</p> <p>And the multitudes having heard <i>thereof</i>, followed him on foot from the cities.</p> <p><sup>14</sup> And when Jesus came out <i>of the vessel</i>, he saw a great multitude; and he was moved with compassion toward them, and healed their sick.</p> <p><sup>15</sup> Now when it was evening, his disciples came to him, saying, "This is a desert place, and the time has already passed: send the multitudes away, that they may go into the villages, and buy themselves provisions." <sup>17</sup> But Jesus said unto them, "They need not go away: give ye them to eat." <sup>17</sup> But they say unto him, "We have nothing here but five loaves, and two fishes." <sup>18</sup> And he said, "Bring them hither to me."</p>	<p>"Come ye yourselves privately to a desert place, and rest a little <i>while</i>:" for there were many coming and going, and they had not leisure even to eat. <sup>32</sup> And they went away into a desert place by vessel, privately. <sup>33</sup> And the people saw them departing; and many knew <i>it</i>, and ran together thither on foot, from all the cities.</p> <p><sup>34</sup> And when he came out <i>of the vessel</i>, he saw a great multitude; and he was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. <sup>35</sup> And when now much time had passed, his disciples came unto him, and say, "This is a desert place, and now much time <i>has passed</i>;" <sup>36</sup> send them a way, that they may go into the fields and villages round about, and buy themselves loaves: for they have nothing to eat." <sup>37</sup> But he answered and said unto them, "Give ye them to eat." And they say unto him, "Should we go and buy loaves for two hundred denarii, and give them</p>	<p>withdrew privately to a desert place of a city called Bethsaida. <sup>11</sup> And the multitudes knowing <i>it</i>, followed him; and he received them, and spake unto them concerning the kingdom of God; and them that had need of healing, he cured.</p> <p><sup>12</sup> Now the day began to decline; and the twelve came and said unto him, "Send the multitude away, that they may go into the villages round about, and the fields, and lodge, and get food: for we are here in a desert place." <sup>13</sup> But he said unto them, "Give ye them to eat." And they said, "We have no more than five loaves and two fishes; unless we should go and buy provisions for all this people." <sup>14</sup> (For they were about five thousand men).</p>	<p>beyond the sea of Galilee, <i>that is</i> of Tiberias. <sup>2</sup> And a great multitude followed him, because they saw the miracles which he did on them that were sick. <sup>3</sup> And Jesus went up the mountain, and there sat with his disciples. <sup>4</sup> (Now the passover, the feast of the Jews, was nigh). <sup>5</sup> When Jesus therefore lifted up <i>his</i> eyes, and saw that a great multitude was coming unto him, he saith unto Philip, "Whence shall we buy bread, <sup>6</sup> that these may eat?" <sup>6</sup> (Now this he said to try him: for he himself knew what he was about to do). <sup>7</sup> Philip answered him, "Loaves worth two hundred denarii are not sufficient for them, that every one of them may take a little." <sup>8</sup> One of his disciples, (Andrew, the brother of Simon Peter), saith unto him, <sup>9</sup> "There is a lad here, who hath five barley loaves, and two small fishes: but what are these among so many?" <sup>10</sup> But Jesus said, "Make the men place themselves <i>on the ground</i>." (Now there was much grass in the place). The</p>

MATT. XIV.	MARK VI.	LUKE IX.	JOHN VI.
<p><sup>19</sup> And having directed the multitudes to place themselves upon the grass,</p> <p>taking the five loaves and the two fishes, he looked up to heaven, and blessed; and having broken, he gave the loaves to the disciples, and the disciples to the multitudes.</p> <p><sup>20</sup> And they all ate, and were filled: and they took up what remained of fragments, twelve baskets full. <sup>21</sup> Now they that ate were about five thousand men, beside women and children.</p>	<p>to eat?" <sup>38</sup> But he saith unto them, "How many loaves have ye? go and see." And when they knew, they say, "Five, and two fishes." <sup>39</sup> And he commanded them to make all <i>the people</i> place themselves, by companies, upon the green grass. <sup>40</sup> And they placed themselves <i>on the ground</i> in regular bodies,* by hundreds, and by fifties. <sup>41</sup> And taking the five loaves and the two fishes, he looked up to heaven, and blessed; and he brake the loaves, and gave to his disciples to set before them; and the two fishes he divided among all. <sup>42</sup> And they all ate, and were filled. <sup>43</sup> And they took up twelve baskets full of fragments of <i>bread</i>, and of the fishes. <sup>44</sup> And they that ate of the loaves were five thousand men.</p>	<p>But he said to his disciples, "Make them place themselves <i>on the ground</i>, in ranks, by fifties." <sup>16</sup> And they did so, and made all place themselves <i>on the ground</i>.</p> <p><sup>17</sup> And taking the five loaves and the two fishes, he looked up to heaven, and blessed them, and brake, and gave to the disciples to set before the multitude.</p> <p><sup>17</sup> And they all ate and were filled: and there was taken up what remained to them, twelve baskets of fragments.</p>	<p>men therefore placed themselves <i>on the ground</i>, in number about five thousand. <sup>11</sup> And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that had placed themselves <i>on the ground</i>; and in like manner of the fishes as much as they chose. <sup>12</sup> Now when they were satisfied, he said unto his disciples, "Gather together the fragments that remain, that nothing be lost."</p> <p><sup>13</sup> They therefore gathered <i>them</i> together, and filled up twelve baskets with fragments from the five barley loaves, which remained unto them that had eaten.</p>

\* ανεπεσον (In the other instances the verb is from κλινω) πρασαι πρασαι (Hebr. for ανα πρασιας) ανα εκατον και ανα πεντακοντα. The last expression, taken alone, would lead us to understand fifty rows of a hundred in each, or a hundred rows of fifty; but, taken in connection with the former clause and the preceding verse, it must denote separate bodies, some a hundred together, some fifty. On the other hand, St. Luke's expression, ανα πεντηκοντα, might lead to the inference that they were all arranged in rows of fifty each. The essential point is, that our Lord directed an orderly arrangement, for the purpose of distributing the provisions; and that this enabled the Apostles to know the exact number that were thus miraculously fed.

## SECT. III.

*During the following Night, Jesus walks on the Sea; and the next Day works Miracles in the Land of Gennesareth.*

MATT. XIV.	MARK VI.	LUKE	JOHN VI.
<p>22 AND straightway he constrained the disciples to enter into the vessel, and to go before him unto the other side, while he sent away the multitudes. 23 And having sent away the multitudes, he went up to the mountain* apart to pray: and when evening was come, he was there alone. 24 But the vessel was now in the midst of the sea, tossed about by the waves: for the wind was contrary.</p> <p>25 But in</p>	<p>45 AND straightway he constrained his disciples to enter into the vessel, and to go before unto the other side, to Bethsaida† while he sent away the multitude. 46 And when he had dismissed them, he departed to the mountain* to pray. 47 And when evening was come, the vessel was in the midst of the sea, and he <del>was</del> alone on the land: 48 and he saw them tossed about in rowing; for the wind was contrary unto them. And about the</p>		<p>14 THE men therefore having seen the miracle which Jesus did, said, "This is, in truth, the prophet that was coming into the world." 15 Jesus therefore knowing that they were about to come and take him by force, that they might make him a king, withdrew again to the mountain* himself alone.†</p> <p>16 Now when evening came, his disciples went down unto the sea, 17 and having entered into the vessel, they were going to the other side of the sea, to Capernaum. And darkness had now come on, and Jesus had not come to them. 18 And a great wind blowing, the sea was much agitated. 19 When they had therefore rowed about twenty-five or thirty furlongs,</p>

\* To *opos*, if the article have specific force, may denote the mountain adjoining. So also in *John vi. 3.*

† The succession of events appears to have been this. The people being convinced by the miracle that Jesus was the expected Messiah, purposed, under the influence of their worldly expectations, to make him a king. Jesus, knowing their intention, and probably expecting that some of the Apostles would support their views, sent these all away to cross over the Lake, while he dismissed the multitudes; and then he went up the adjoining mountain, which looked over the sea.—The 14th and 15th verses of John, may be well regarded as a parenthesis.

‡ This was Bethsaida of Galilee, between which and Capernaum lay the Land of Gennesaret. It was the native place of Peter, &c.; and it is Mark alone who mentions it.

MATT. XIV.	MARK VI.	LUKE	JOHN VI.
<p>the fourth watch of the night he departed unto them, walking upon the sea.</p> <p>26 And when the disciples saw him walking upon the sea, they were troubled, saying, "It is a spirit:" and they cried out through fear.</p> <p>27 But straightway Jesus spake unto them, saying, "Take courage, it is I;* be not afraid."</p> <p>28 But Peter answered him and said, "Lord, if it be thou,† bid me come unto thee upon the waves." 29 And he said, "Come." And when Peter had gone down from the vessel, he walked on the water, to go to Jesus. 30 But seeing the wind boisterous, he was afraid; and beginning to sink, he cried out, saying, "Lord, save me."</p> <p>31 And straightway Jesus stretched forth his hand, and laid hold on him, and saith unto him, "O thou of little faith, wherefore didst thou doubt?"</p> <p>32 And when they had come into the vessel, the wind ceased. 33 And they that were in the vessel came and did him reverence, saying, "Truly thou art the Son of God."</p> <p>34 And when they had</p>	<p>fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. 49 But when they saw him walking upon the sea, they supposed it was a spirit, and cried aloud: 50 (for they all saw him, and were troubled). And immediately he talked with them, and saith unto them, "Take courage, it is I;* be not afraid."</p> <p>51 And he went up unto them into the vessel; and the wind ceased: and they were greatly amazed in themselves beyond measure, and wondered. 52 For they understood not the miracle of the loaves: for their heart was hardened.</p> <p>53 And when they had</p>	<p></p> <p>ηθελον</p>	<p>they perceive Jesus walking on the sea, and coming nigh unto the ship: and they were afraid.</p> <p>20 But he saith unto them, "It is I;* be not afraid."</p> <p>21 They therefore gladly received him into the vessel: and straightway the vessel came to the land to which they were going.</p>

• Lit. I am he, εγω ειμι.

† Lit. If thou art he, εε συ ει.

MATT. XIV.	MARK VI.	LUKE	JOHN
passed over they came to the land of Gennesaret,*	passed over, they came to the land of Gennesaret,* and drew to the shore.		
35 And the men of that place knew him,	34 And when they came out of the vessel, <i>the people</i> straightway knew him, 35 and ran through all that region round about, and began to carry about on couches those that were ill, where they heard that he was.		
and sent out into all that region round about, and brought unto him all that were diseased;	36 And wheresoever he entered into villages, or cities, or fields, they laid the sick in the public places, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made perfectly whole.		

SECT. IV.

Conference in the Synagogue at Capernaum, the Day after the Miracle of the Five Thousand.

MATT.	MARK	LUKE	JOHN VI.
		ὁ ἰσθηκώς	23 THE day following, the multitude that remained on the other side of the sea, seeing that there was no other boat there, except one, and that Jesus entered not with his disciples into the vessel, but <i>that</i> his disciples went away alone;—23 but there had come other boats from Tiberias nigh unto the place where they ate the bread, after the Lord had given thanks:—24 when the multitude therefore saw that Jesus was not there, nor his disciples, they themselves went into the vessels, and came to Capernaum, seeking for Jesus. 25 And having found him on the other side of the sea, they said unto him, “Rabbi, when camest thou hither?” 26 Jesus answered them and said, “Verily, verily, I say unto

\* This region extended about four miles from north to south, and between two and three westwards from the Lake. Diss. III. Sect. II. §. 4.—St. Mark's statement, at the beginning of ver. 56, seems to refer to the general fact, rather than to this particular time.

MATT.	MARK	LUKE	JOHN VI.
		ποιουμεν	you, Ye are seeking me, not because ye saw miracles, but because ye ate of the loaves, and were filled. 27 Work* not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man will give unto you: for him hath the Father sealed, even God.” 28 They said therefore unto him, “What shall we do, that we may work the works of God?” 29 Jesus answered and said unto them, “This is the work of God, that ye believe on him whom he hath sent.” 30 The Jews said therefore unto him,† “What miracle therefore doest thou, that we may see, and believe thee? what dost thou work? 31 Our fathers ate the manna in the desert; as it is written, ‘He gave them bread from heaven to eat.’” 32 Jesus therefore said unto them, “Verily, verily, I say unto you, Moses gave you not the bread from heaven; but my Father giveth you the true bread from heaven: 33 for the bread of God is that which cometh down from heaven, and giveth life unto the world.” 34 Others therefore said unto him, “Lord, always give us this bread.” 35 But Jesus said unto them, “I am the bread of life: he that cometh to me, shall not hunger; and he that believeth on me, shall never thirst. 36 But I said unto you, that ye have both seen me, and believe not. 37 All which‡ the Father giveth me will come to me; and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the will of him that sent me, that of all which‡ he hath given me I should lose nothing, but should raise it up again at the last day. 40 For this is the will of him that sent me, that every one who perceiveth the Son, and believeth on him, should have everlasting life: and I will raise him up at the last day.” 41 The Jews therefore murmured concerning him, because he said, ‘I am the bread which came down
		ὁ θεωνων	

\* Εργαζεσθε—thus rendered for correspondence with the necessary rendering of εργαζωμεθα in ver. 28.

† Kninoel justly refers different portions of this conference to different sets of speakers. The words which here follow appear to be uttered by some of the enemies of Christ, who, having heard of his miracle the day before, intended to deprecate it by referring to the manna given by Moses, and demanding some such sign before they should believe him.—It is observable that Matthew and Mark, (see the beginning of Sect. v.), here speak of Scribes and Pharisees from Jerusalem.

‡ Lit. Every thing which, παν ὁ. The neuter seems employed for the common gender,

MATT.	MARK	LUKE	JOHN VI.
		<i>Is. 54; 13.</i>	<p>from heaven.' 43 And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know† why therefore doth he say, 'I came down from heaven?'" 43 Jesus answered and said unto them, "Murmur not among yourselves. 44 No man can come to me, unless the Father who sent me draw him : and I will raise him up at the last day. 45 It is written in the prophets, 'And all shall be taught of God.' Every one that hath heard and learned from the Father, cometh unto me. 46 Not that any one hath seen the Father, except him that is from God ; he hath seen the Father. 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48 I am the bread of life. 49 Your fathers ate manna in the desert, and died : 50 this is the bread which cometh down from heaven, in order that any one may eat thereof, and not die. 51 I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever : * and yet† the bread which I will give is my flesh, which I will give for the life of the world."</p> <p>52 The Jews therefore contended among themselves, saying, "How can this man give us his flesh to eat?" 53 Jesus therefore said unto them, "Verily verily, I say unto you, Unless ye eat the flesh of the Son of man, and drink his blood, ye have not life in you. 54 He that eateth my flesh, and drinketh my blood, hath everlasting life ; and I will raise him up at the last day. 55 For my flesh is truly meat, and my blood is truly drink.† 56 He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father ; he also that eateth me, even he shall live by me. 58 This is that bread which came down from heaven : not as your fathers ate and died ; he that eateth this bread shall live for ever."*</p> <p>59 These things he said in the synagogue, as he taught in Capernaum.‡</p> <p>60 Many therefore of his disciples, when they heard this, said, "This is harsh doctrine ; who can listen</p>
		<i>ακουειν</i>	

\* Ζησεται εις τον αιωνα.  
† Και ο ατρος δε. This construction is found in ch. viii. 16, 17. Acts iii. 24.  
‡ There is good authority for *true* instead of *truly*.  
§ Kuinoel, Simpson, and others, suppose that what follows passed in some other place.



MATT.	MARK	LUKE	JOHN VI. VII.
		θεωρεῖτε	to it? "• 61 But Jesus knowing in himself that his disciples murmured concerning this, said unto them, "Doth this cause you to fall? † 62 If therefore ye should perceive the Son of man going up where he was before——63 The spirit is that which giveth life; the flesh profiteth nothing: the words which I speak unto you, are spirit, and are life. 64 But there are some of you that believe not." (For Jesus knew from the beginning who they were that believed not, and who he was that would deliver him up: 65 and he said), "On this account I told you, that no one can come unto me, unless it have been given unto him by my Father."
		θελετε	66 After this, many of his disciples went back, and walked no more with him. 67 Jesus therefore said unto the twelve, "Do ye also desire to go away?" 68 Simon Peter answered him, "Lord, to whom shall we go? thou hast the words of eternal life. 69 And we believe and know ‡ that thou art the Holy One of God." 70 Jesus answered them, "Have not I chosen you twelve; yet one of you is a false accuser?" § 71 Now he spake of Judas Iscariot, the son of Simon: for he was about to deliver him up, though he was one of the twelve.
		καὶ εἰς ὧν περιπατεῖ	CH. VII. And after these things Jesus walked in Galilee: for he would not walk in Judea, because the Jews were seeking to kill him.

SECT. V.

Declarations to the Scribes and Pharisees from Jerusalem: and also to the People and his Disciples.

MATT. XV.	MARK VII.	LUKE	JOHN
THEN come to Jesus the Scribes and Pharisees from Jerusalem, saying,	AND there gather together unto him the Pharisees, and certain of the Scribes, who came from Jerusalem. 2 And when they saw some of his disciples eating bread with defiled (that is, with unwashen) hands,—— 3 (for the Pharisees and all the		

• See Kulnoel's note on the passage.

† Or, Is this a stumbling-block to you?

‡ Or, we assuredly believe and know.—The original verbs are in the perfect tense.

§ Or, an enemy. The original is διαβολος.

|| For ver. 2, see p. 41.

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MATT. XV.	MARK VII.	LUKE	JOHN
<p>me. <sup>9</sup> But in vain do they reverence me, teaching <i>for</i> doctrines the commandments of men.”</p> <p><sup>10</sup> And he called the multitude unto <i>him</i>, and said unto them, “Hearken ye, and understand: <sup>11</sup> Not that which entereth into the mouth defileth the man; but that which cometh out of the mouth, this defileth the man.”</p> <p><sup>12</sup> Then came his disciples, and said unto him, “Knowest thou that the Pharisees were offended, when they heard <i>thy</i> word?” <sup>13</sup> But he answered and said, “Every plant, which my heavenly Father hath not planted, shall be rooted up. <sup>14</sup> Let them alone: they are blind leaders of the blind. And if a blind <i>man</i> lead a blind <i>man</i>, both shall fall into the ditch.”</p> <p><sup>15</sup> And Peter answered and said unto him, “Declare unto us this parable.” <sup>16</sup> But Jesus said, “Are ye also still without understanding? <sup>17</sup> Do not ye yet perceive that every thing which entereth in at the mouth goeth into the belly, and is cast out into the draught? <sup>18</sup> But those things which proceed out of the mouth come forth from the heart; and these defile the man.</p>	<p><sup>11</sup> But ye say, ‘If a man shall say to his father or mother, <i>It is Corban</i>, (that is to say, a gift), by whatsoever thou mightest be profited by me; <i>he is guiltless.</i>’ <sup>12</sup> And ye no longer suffer him to do any thing for his father or his mother; <sup>13</sup> making the word of God of no effect by your tradition which ye deliver: and many such like things ye do.” <sup>14</sup> And he called all the multitude unto <i>him</i>, and said unto them, “Hearken ye all unto me, and understand: <sup>15</sup> there is nothing from without the man, which going into him can defile him: but the things which come out of him, those are they that defile the man. <sup>16</sup> If any man have ears to hear, let him hear.”</p> <p>εσκανδαλισθησαν</p> <p><sup>17</sup> And when he entered into the house from the multitude, his disciples asked him concerning the parable. <sup>18</sup> And he saith unto them, “Are ye also thus without understanding? Do ye not perceive, that nothing from without which entereth into the man, can defile him; <sup>19</sup> because it entereth not into his heart, but into the belly, and goeth out into the draught, cleansing all food?” <sup>20</sup> But he</p>		

MATT. XV.	MARK VII.	LUKE	JOHN
<p>19 For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies : 20 these are <i>the things</i> which defile the man : but to eat with unwashen hands defileth not the man."</p>	<p>said, " That which cometh out of the man, that defileth the man. 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 thefts, covetous desires, malignant purposes, deceit, lasciviousness, an evil eye, blasphemy, pride, folly : 23 all these evil things come from within, and defile the man."</p>		

SECT. VI.

*Jesus goes to the Region of Tyre and Sidon, where he cures the Daughter of the Syrophenician Woman : He then returns to the Neighbourhood of the Lake of Galilee ; and, in the Decapolis, he cures a Deaf Man and many others, and miraculously supplies Four Thousand with Food.*

MATT. XV.	MARK VII.	LUKE	JOHN
<p>21 AND Jesus went forth from thence, and withdrew to the regions of Tyre and Sidon. 22 And, behold, a Canaanite woman came forth from those borders, and cried aloud unto him, saying, " Have compassion on me, Lord, <i>thou</i> son of David ! my daughter is grievously afflicted by a demon." 23 But he answered her not a word. And his disciples came to <i>him</i>, and entreated him, saying, " Send her away ; for she crieth after us." 24 But he answered <i>her</i> and said, " I am not sent but unto the lost sheep of the house of Israel."†</p>	<p>24 AND he arose from thence, and departed to the borders of Tyre and Sidon.</p>		

• By rendering πλεονεξιαι *covetous desires*, and πονηριαι *malignant purposes*, the due force is given to the plural form of the original : οφθαλμος πονηρος, *an evil eye*, denotes *envy* : "αφροσυνη seems to be opposed here," as Wynne well observes, " to σωφροσυνη, or, *sobriety of thoughts and words* ; so that it implies all *wild sallies of imagination*, and *extravagant desires*." Σωφροσυνη includes the idea of *wise and virtuous self-regulation* : αφροσυνη, all that is opposite to this.

† St. Matthew's narrative in ver. 22—24 respects what passed *before* they entered the house, (which might have belonged to some follower of Jesus :) St. Mark's only refers to what passed *within* the house, and may have been derived from the master of it, who knew only what passed there. The woman recognized Christ on the way, and in consequence of this, came to the house which he had entered.

MATT. XV.	MARK VII.	LUKE	JOHN
<p>25 And she came and did him reverence, saying, "Lord, help me."</p> <p>26 But he answered and said, "It is not well to take the children's bread, and cast it to the dogs."</p> <p>27 And she said, "Yea, Lord! and yet the dogs eat of the crumbs which fall from the table of their masters." 28 Then Jesus answered and said unto her, "O woman, great is thy faith: be it unto thee as thou desirest." And her daughter was cured from that hour.</p> <p>29 And Jesus having departed thence, came near the sea of Galilee; and having gone up to the mountain,† he sat down there. 30 And great multitudes came unto him, having with them the lame, the blind, the dumb, the maimed, and many others, and they laid them down at the feet of Jesus; and he healed them: 31 so that the multitudes wondered when they saw the dumb speaking, the</p>	<p>And he entered into the house, and desired that no one should know: yet he could not remain hidden. 25 For a woman having heard concerning him, whose little daughter had an unclean spirit, she came and fell at his feet: 26 (now the woman was a Gentile, a Syrophenician by nation): and she entreated him to cast forth the demon out of her daughter. 27 But Jesus said unto her, "Let the children first be filled: for it is not well to take the children's bread, and cast it to the dogs." 28 And she answered and said unto him, "Yea, Lord! and yet the dogs under the table eat of the children's crumbs." 29 And he said unto her, "For this saying, go thy way; the demon hath gone forth out of thy daughter." 30 And when she had come to her house, she found the demon gone forth, and her daughter laid upon the bed.</p> <p>31 And having gone forth from the borders of Tyre and Sidon,* he came again unto the sea of Galilee, through the midst of the region of Decapolis.</p>	<p>ὁπίω</p>	

\* 'And again going forth from the borders of Tyre, he passed through Sidon,' is a reading of considerable authority, and is adopted by Lachman. It well accords with the obvious purpose of our Lord's present course.

† Εἰς τὸ ὄρος. It does not appear improbable that this was the same mountain as that to which he retired after the miracle of the Five Thousand. It was in a solitary place, near the Lake, and obviously on the eastern side of the Jordan.

MATT. XV.	MARK VII. VIII.	LUKE	JOHN
<p>maimed whole, the lame walking, and the blind seeing : and they glorified the God of Israel.</p>	<p><sup>32</sup> And they bring unto him a deaf <i>man</i> of imperfect speech ; and they beseech him to put his hand upon him. <sup>33</sup> And having taken him aside from the multitude, he put his fingers into his ears ; and he spat, and touched his tongue ; <sup>34</sup> and looking up to heaven, he groaned, and saith unto him, “ Ephphatha ! ” that is, Be opened. <sup>35</sup> And straightway his ears were opened, and the bond of his tongue was loosed, and he spake aright. <sup>36</sup> And he charged them that they should tell no man : but the more he charged them, so much the more abundantly they published it. <sup>37</sup> And they were beyond measure astonished, saying, “ He hath done all things well : he maketh both the deaf to hear, and the dumb to speak.”</p> <p>CH. VIII. In those days the multitude being very great, and having nothing to eat, he called his disciples unto <i>him</i>, and saith unto them, <sup>1</sup> “ I have compassion on the multitude, because they have now remained with me three days, and have nothing to eat : <sup>2</sup> and if I send them away fasting to their own home, they will grow faint by the way : for some of them come from far.” <sup>3</sup> And his disciples answered him, “ From whence can any one fill* these <i>people</i> with bread here in a desert place ? ” <sup>4</sup> And he asked them, “ How many loaves have</p>		
<p><sup>22</sup> And Jesus called his disciples unto <i>him</i>, and said, “ I have compassion on the multitude, because they have now remained with me three days, and have nothing to eat : and I am not willing to send them away fasting, lest they should grow faint on the way.” <sup>23</sup> And his disciples say unto him, “ Whence can we <i>have</i> so many loaves in a desert place, as to fill so great a multitude ? ” <sup>24</sup> And Jesus saith unto them, “ How many loaves have ye ? ”</p>			

\* *Xoprazo*, here rendered *satisfy* in the common translation, is rendered *fill* in every other instance except *Luke xvi. 21*.

MATT. XV.	MARK VIII.	LUKE	JOHN
And they said, "Seven, and a few little fishes." <sup>35</sup> And he commanded the multitude to place themselves on the ground. <sup>36</sup> And having taken the seven loaves and the fishes, and given thanks, he brake and gave <i>them</i> to his disciples, and the disciples to the multitude.	ye?" And they said, "Seven." <sup>6</sup> And he directed the people to place themselves on the ground; and having taken the seven loaves, and given thanks, he brake, and gave them to his disciples to set before <i>them</i> ; and they did set <i>them</i> before the people. <sup>7</sup> And they had a few small fishes: and having blessed, he bade <i>them</i> to set these also before <i>the people</i> . <sup>8</sup> So they ate, and were filled: and they took up of the fragments remaining, seven baskets. <sup>9</sup> Now they that ate were about four thousand.		
<sup>37</sup> And they all ate, and were filled; and they took up of the fragments that remained, seven baskets full. <sup>38</sup> Now they that ate were four thousand men, beside women and children.			
<sup>39</sup> And having sent away the multitude, he went into the vessel, and came to the borders of Magdala.	And he sent them away.		

SECT. VII.

*When near Dalmanutha, some Pharisees and Sadducees seek for a Sign from our Lord: After crossing the Lake, he warns the Disciples against their Doctrine; and, on arriving at Bethsaida, restores a Blind Man.*

MATT. XVI.	MARK VIII.	LUKE	JOHN
	<sup>10</sup> AND straightway he entered into the vessel with his disciples, and came into the region of Dalmanutha.* <sup>11</sup> And		

\* The position of *Dalmanutha* is altogether conjectural; and the decision depends upon the question, which *Bethsaida* is to be understood in ver. 22. St. Luke (ch. ix. 10) speaks of a Bethsaida, which was in Philip's dominions, near which the miracle of the Five Thousand occurred: St. Mark (ch. vi. 45) of a Bethsaida towards which our Lord sent the Apostles after that miracle, and which must have been that near the land of Gennesaret, and the native town of Peter, &c. It is not probable that Mark would speak of the other Bethsaida, without some distinguishing appellation. Suppose it the same, then we must understand St. Matthew, after stating the general fact in ch. xv. 39, as introducing ch. xvi. 1-4 parenthetically, (according to his system in some other cases), in order to explain what he was about to mention in ver. 5, &c. —During the three days while our Lord was at the head of the Lake, in Philip's dominions, a few miles only from Capernaum, some Pharisees and Sadducees appear to have come from that place to watch his movements. He first went, it appears from Mark, to the district of Dalmanutha, coasting, probably, along the eastern shore. On his arrival there, his enemies, having gone by land, came forth, seeking from him a sign from heaven. He then left that place and departed to the other side, to the neighbourhood of Magdala; and next we find him at Bethsaida, from which place he went and continued

MATT. XVI.	MARK VIII.	LUKE	JOHN
<p>AND the Pharisees and Sadducees came to <i>him</i>, and trying <i>him</i>, desired him to show them a sign from heaven.</p> <p><sup>2</sup> But he answered and said unto them, "When it is evening, ye say, '<i>It will be fair weather: for the heaven is red.</i>'"</p> <p><sup>3</sup> And in the morning, '<i>It will be stormy, to-day: for the heaven is red and lowering.</i>' Ye hypocrites! ye know how to discern the face of the heaven; but ye cannot <i>discern</i> the signs of the times.</p> <p><sup>4</sup> A wicked and faithless generation seeketh after a sign; and no sign shall be given unto it, except the sign of Jonah the prophet." And he left them, and departed.</p> <p><sup>5</sup> And when his disciples were come to the other side, they had forgotten to bring loaves.†</p> <p><sup>6</sup> But Jesus said unto them, "Take heed and beware of the leaven of the Pharisees and Sadducees." <sup>7</sup> And they reasoned among themselves, saying, "<i>It is because we have brought no loaves.</i>" <sup>8</sup> But Jesus knowing it, said, "O ye</p>	<p>the Pharisees came forth, and began to dispute with him, seeking of him a sign from heaven, trying him.</p> <p><sup>12</sup> And he sighed deeply in his spirit, and saith, "Why doth this generation seek after a sign? verily, I say unto you, No sign shall be given unto this generation." * <sup>13</sup> And he left them, and entering again into the vessel, he departed to the other side. <sup>14</sup> And <i>the disciples</i> had forgotten to take loaves; and except one loaf they had none with them in the vessel. <sup>15</sup> And he charged them, saying, "Take heed, beware of the leaven of the Pharisees, and the leaven of Herod." <sup>16</sup> And they reasoned among themselves, saying, "<i>It is because we have no loaves.</i>" <sup>17</sup> And Jesus knowing it, saith unto them, "Why reason ye,</p>		

for some time in the northern parts of Palestine, either in Philip's dominions, or in Upper Galilee remote from the Tetrarch's court.

Griesbach, Kuinoel, and others, suppose that Mark (ver. 22) meant Bethsaida east of the Jordan. If any deem this the more probable opinion, they will place Dalmanutha in the neighbourhood of Magdala, and consider our Lord as going thence to the north-eastern shore of the Lake, and afterwards to Bethsaida east of the Jordan, and thence to the region of Cæsarea Philippi.

On the whole, the former opinion appears decidedly the most probable, though not without difficulty.—Lachman (Matt. xv. 39) reads *Mayadav*, and there is considerable authority for it. If it were the true reading, and Magadan and Dalmanutha were neighbouring towns on the east coast, then Matt. xv. 39 would correspond with Mark viii. 10, and all difficulty would be over.

\* *Id.* If a sign shall be given to this generation,—

† The noun is plural till ver. 11 and 12.



MATT. XVI.	MARK VIII.	LUKE	JOHN
<p>of little faith, why reason ye among yourselves, because ye have brought no loaves?</p> <p>9 Do ye not yet perceive, nor remember the five loaves of the five thousand, and how many baskets ye took up? 10 nor the seven loaves of the four thousand, and how many baskets ye took up? 11 Why do ye not perceive that <i>it was</i> not concerning bread <i>that</i> I bade you beware of the leaven of the Pharisees and Sadducees?" 12 Then they understood that he bade <i>them</i> beware, not of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.</p>	<p>because ye have no loaves? do ye not yet perceive, nor understand? have ye your heart still hardened? 18 having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I brake the five loaves among the five thousand, how many baskets full of fragments took ye up?" They say unto him, "Twelve." 20 "And when the seven among the four thousand, how many baskets full of fragments* took ye up?" And they said, "Seven." 21 And he said unto them, "Why do ye not understand?"</p> <p>22 And he cometh to Bethsaida: and they bring a blind man unto him, and beseech him to touch him. 23 And taking hold of the hand of the blind man, he led him out of the town; and having spat on his eyes, and put <i>his</i> hands upon him, he asked him if he saw any thing. 24 And he looked up, and said, "I see men, as trees, walking." 25 Then he again put <i>his</i> hands upon his eyes, and made him look up: and he was restored, and saw all <i>men</i> clearly. 26 And he sent him away to his house, saying, "Neither go into the town, nor tell any one in the town."</p>		

\* ποσων σπυριδων πληρωματα κλασματων

## SECT. VIII.

*Jesus withdraws to the Region of Cæsarea Philippi, where Peter declares his Belief that he is the promised Messiah: Christ then predicts his approaching Sufferings.*

MATT. XVI.	MARK VIII.	LUKE IX.	JOHN
<p><sup>12</sup> Now Jesus having gone into the region of Cæsarea Philippi, he asked his disciples, saying,</p> <p>“Who do men say that I the Son of man am?”* <sup>14</sup> And they said, “Some say John the Baptist: but others, Elijah; and others, Jeremiah, or one of the prophets.”</p> <p><sup>15</sup> He saith unto them, “But who say ye that I am?” <sup>16</sup> And Simon Peter answered and said, “Thou art the Christ, the Son of the living God.” <sup>17</sup> And Jesus answered and said unto him, “Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed <i>this</i> unto thee, but my Father who is in heaven. <sup>18</sup> And I also say unto thee, Thou art Peter, (i. e. <i>rock</i>); and upon this rock I will build my church; and the gates of hades† shall not prevail against it. <sup>19</sup> And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and</p>	<p><sup>27</sup> AND Jesus went forth, and his disciples, to the towns of Cæsarea Philippi. And on the way he asked his disciples, saying unto them, “Who do men say that I am?”</p> <p><sup>28</sup> And they answered, “John the Baptist; and others say Elijah; but others, one of the prophets.”</p> <p><sup>29</sup> And he saith unto them, “But who say ye that I am?” And Peter answereth and saith unto him, “Thou art the Christ.”</p>	<p><sup>18</sup> AND it came to pass, as he was praying alone, his disciples were with him: and he asked them, saying,</p> <p>“Who do the multitudes say that I am?” <sup>19</sup> And they answered and said, “John the Baptist: but others say Elijah; and others, that a prophet, some one of the ancients, has risen again” <sup>20</sup> And he said unto them, “But who say ye that I am?” And Peter answered and said, “The Christ of God.”</p>	

\* Or, Who do men say that I am?—the Son of Man? † Or, of the grave; or, of death:—see p. 112.

MATT. XVI.	MARK VIII.	LUKE IX.	JOHN
whatsoever thou shalt loose on earth, shall be loosed in heaven." * 20 Then he charged his disciples that they should tell no one that he was the Christ.† 21 From that time Jesus began to show unto his disciples, that he must go unto Jerusalem, and suffer many things from the Elders and Chief Priests and Scribes, and be killed, and be raised the third day. 22 And Peter took him by the hand, and began to rebuke him, saying, "Be it far from thee, § Lord: this shall not be unto thee." 23 But he turned, and said unto Peter,  "Get thee behind me, Satan:    thou art a stumbling-block unto me: for thou regardest not the things of God, but the things of men."  24 Then said Jesus	30 And he enjoined on them that they should say <i>this</i> to no one concerning him. 31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the Elders and Chief Priests and Scribes, and be killed, and after three days rise again. ‡ 32 And he spake that saying openly. And Peter took him by the hand, and began to rebuke him.  33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, "Get thee behind me, Satan:     for thou regardest not the things of God, but the things of men." 34 And having called the multitude unto him, with his disciples,	21 And he enjoined on them, and commanded <i>them</i> , to tell this to no one:  22 saying, "The Son of man must suffer many things, and be rejected by the Elders and Chief Priests and Scribes, and be killed, and be raised the third day."	

\* In this passage, δεω, bind, has the import of prohibit, or forbid; and λυω, loose, implies release from, or allow: both through Rabbinical usage. See Kuinoel, from Lightfoot and Buxtorf.

† Or, that they should say to no one, 'He is the Christ.'

‡ Or, within three days, μετα τρεις ἡμέρας. See Schlensner, §. 4. In Matt. xxvii. 63, μετα τρεις ἡμέρας, (comp. ver. 64, 'until the third day'), obviously means, 'within three days.' This force of μετα, with the accusative, is Hellenistic and unusual; but it entirely accords with the general import, and with the probable derivation, of μετα.

§ Or, God be merciful to thee, ἰλεως σοι (ὁ Θεος): or, God forbid.—See Robinson's Lexicon from Wahi's Clavis, or Bishop Pearce.

|| Or, thou adversary.

MATT. XVI.	MARK VIII. IX.	LUKE IX.	JOHN
<p>unto his disciples,          "If any one desireth to come after me, let him deny himself, and take up his cross, and follow me. <sup>25</sup> For whosoever desireth to save his life, will lose it: and whosoever shall lose his life for my sake, will find it.</p> <p><sup>26</sup> For what is a man profited, if he gain the whole world, but lose his own soul? * or what shall a man give in exchange for his soul? *</p> <p><sup>27</sup> For the Son of man is about to come in the glory of his Father, with his angels; and then he will render unto every man according to his works. †</p>	<p>he said unto them,          "Whosoever desireth to come after me, let him deny himself, and take up his cross, and follow me. <sup>35</sup> For whosoever desireth to save his life, will lose it: but whosoever shall lose his life for my sake and the gospel's, the same will save it.</p> <p><sup>36</sup> For what will it profit a man, if he gain the whole world, and lose his own soul? * <sup>37</sup> or what shall a man give in exchange for his soul? *</p>	<p><sup>23</sup> And he said unto all,          "If any one desireth to come after me, let him deny himself, and take up his cross daily, and follow me. <sup>24</sup> For whosoever desireth to save his life, will lose it: but whosoever shall lose his life for my sake, the same will save it.</p> <p><sup>25</sup> For what is a man profited, if he gain the whole world, but destroy himself, or be wholly lost? †</p>	<p>μελλει</p>
<p><sup>28</sup> Verily I say unto you, There are some</p>	<p><sup>38</sup> For whosoever shall be ashamed of me and of my words, in this faithless and sinful generation, of him also will the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."</p> <p>CH. IX. And he said unto them, "Verily I say unto you, There are</p>	<p><sup>26</sup> For whosoever shall be ashamed of me and of my words, of him will the Son of man be ashamed, when he shall come in his own glory, and the glory of the Father, and of the holy angels.</p> <p><sup>27</sup> But I say unto you in truth, There</p>	

\* Or, life, *ψυχη*.—(The original is the same as in the 25th verse of Matthew and the 35th of Mark). Archbp. Newcome renders it *life* in these instances; and this rendering is preferred by Bishop Pearce. If it be adopted, we must understand, as an *inference* to the inquiry in ver. 26 of Matthew, (and the corresponding verses of Mark), what, on the common translation, may be considered as expressed by it. The contrast is, in ver. 25, between *earthly life* and *heavenly life*: in what follows, (on Newcome's rendering), our Lord shows that every earthly possession is worthless to a person, when compared with his life; much more must it be (the inference is) when compared with heavenly happiness—with the welfare of the soul.

† The original verb, *ζημιωω*, is thus rendered in Matthew and Mark—"and lose his own soul."—St. Luke's construction differs from that of the others, being by participles, *κερδησας—απολεσας—ζημιωθεις*.

‡ Or, his conduct; or, his doing, *πραξιν αυτου*.

MATT. XVI.	MARK VIII.	LUKE IX.	JOHN
of those that stand here, who will not taste of death, until they see the Son of man coming in his kingdom."	some of those that stand here, who will not taste of death, until they see the kingdom of God come with power."	are some of those that stand here, who will not taste of death, until they see the kingdom of God."	

## SECT. IX.

## *The Transfiguration of Christ.\**

MATT. XVII.	MARK IX.	LUKE IX.	JOHN
<p>AND after six days † Jesus taketh with <i>him</i> Peter, and James, and John his brother, and leadeth them up a high mountain apart.</p> <p>² And he was transfigured before them : and his face shone as the sun, and his garments became white as the light.</p> <p>³ And, behold, there appeared unto them Moses and Elijah, talking with him.</p>	<p>² AND after six days † Jesus taketh with <i>him</i> Peter, and James, and John, and leadeth them up a high mountain apart by themselves.</p> <p>And he was transfigured before them : ³ and his garments became shining, exceeding white as snow ; so as no fuller on earth can whiten. ⁴ And there appeared unto them Elijah with Moses : and they were talking with Jesus.</p>	<p>²⁰ Now it came to pass about eight days after these words, that he took with <i>him</i> Peter and John, and James, and went up to a mountain to pray. ²¹ And it came to pass † that, as he was praying, the appearance of his face <i>became</i> different, and his raiment white and glistering. ²² And, behold, two men were talking with him, who were Moses and Elijah ; ²³ who appeared in glory, and spake of his departure which he was about to accomplish at Jernsalem. ²⁴ Now Peter and they that were with him were heavy with sleep : but when they were fully awake,</p>	<p>ερεπον</p>

• This great event is commonly supposed, (but merely through the influence of monkish tradition), to have occurred on Mount Tabor. The train of the history leads to the belief, that the 'high mountain' was in the north of Galilee; not far from Cæsarea Philippi; and further, it is scarcely conceivable that the name of the mountain would not have been given, had it been one so remarkable and well-known as Tabor. Lightfoot (*Hor. Hebr. et Talm.*) on Mark ix. 2, decisively rejects the traditionary opinion.

† μεθ' ἡμερας ἐξ. Here, one would infer from Luke, μετὰ must mean *after*. As, however, his statement is indeterminate, the rendering in p. 163, note †, might still be adopted.

† The idiomatic expression *καὶ ἐγένετο*, *it came to pass*, is neglected here in the common translation; which is a rare occurrence. It often might be neglected with advantage; but it is more emphatic here than in ver. 28.

MATT. XVII.	MARK IX.	LUKE IX.	JOHN
<p><sup>4</sup> But Peter answered and said unto Jesus, "Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles ;* one for thee, and one for Moses, and one for Elijah."</p> <p><sup>5</sup> While he was yet speaking, behold, a bright cloud overshadowed them ;</p> <p>and, behold, a voice out of the cloud, saying, "This is my beloved Son, in whom I am well pleased : hear ye him." <sup>6</sup> And when the disciples heard it, they fell on their face, and were exceeding afraid.</p> <p><sup>7</sup> And Jesus coming to them, touched them, and said, "Arise, and be not afraid." <sup>8</sup> And when they lifted up their eyes, they saw no man, except Jesus only.</p> <p><sup>9</sup> And as they were coming down from the mountain, Jesus charged them, saying, "Tell the vision to no one, until the Son of man shall have risen from the dead."</p>	<p><sup>4</sup> And Peter answered and said unto Jesus, "Rabbi, it is good for us to be here : and let us make three tabernacles ;* one for thee, and one for Moses, and one for Elijah."</p> <p><sup>5</sup> For he knew not what he should say ; for they were afraid. <sup>7</sup> And there came a cloud overshadowing them ;</p> <p>and a voice came out of the cloud, saying, "This is my beloved Son : hear ye him." <sup>8</sup> And suddenly looking around, they no longer saw any one, but Jesus alone with themselves.</p> <p><sup>9</sup> And as they were coming down from the mountain, he charged them that they should relate to no one what things they had seen, unless when the Son of man should have arisen from the dead. <sup>10</sup> And they kept that saying to</p>	<p>they saw his glory, and the two men that were standing with him. <sup>33</sup> And it came to pass, as they were departing from him, that Peter said unto Jesus, "Master, it is good for us to be here : and let us make three tabernacles ;* one for thee, and one for Moses, and one for Elijah : " not knowing what he said. <sup>34</sup> While he was saying these things, there came a cloud, and overshadowed them ; (now they were afraid as they entered into the cloud) ; <sup>35</sup> and there came a voice out of the cloud, saying, "This is my beloved Son : hear ye him." <sup>36</sup> And after the voice had come, Jesus was found alone.</p> <p>And they kept silence, and told no one in those</p>	<p>εἶπεν αὐτῷ</p> <p><sup>3</sup> Pet. 1 ; 17.</p>

\* Or, tents, σκηνάς. Tabernacle, however, denotes a temporary dwelling.

MATT. XVII.	MARK IX.	LUKE IX.	JOHN
<p><sup>10</sup> And his disciples asked him, saying, "Why therefore do the Scribes say that Elijah must come first?" <sup>11</sup> But Jesus answered and said unto them,* "Elijah indeed cometh first, and shall restore all things. <sup>12</sup> But I say unto you, Elijah hath come already; and they knew him not, but did unto him whatsoever they chose. So also the Son of man is about to suffer by them." <sup>13</sup> Then the disciples understood that he spake unto them concerning John the Baptist.</p>	<p>themselves, reasoning together what the rising from the dead was. <sup>11</sup> And they asked him, saying, "Why do the Scribes say that Elijah must first come?" <sup>12</sup> And he answered and said unto them, "Elijah indeed having first come, restoreth all things?" (and <i>he told them</i> how it hath been written of the Son of man, that he must suffer many things, and be set at nought): <sup>13</sup> "but I say unto you, both that Elijah hath come, and <i>that</i> they have done unto him whatsoever they chose:"—as it hath been written of him.</p>	<p>days any of those things which they had seen.</p> <p><i>Mark vi. 14-20.</i> (Sect. I.)</p>	<p>TE EOTI</p>

SECT. X.

*On the Day after the Transfiguration, our Lord cures a Deaf and Dumb Demoniac.*

MATT. XVII.	MARK IX.	LUKE IX.	JOHN
<p><sup>14</sup> AND when they had come to the multitude,</p>	<p><sup>14</sup> AND when he came to the disciples, he saw a great multitude around them, and Scribes reasoning with them. <sup>15</sup> And straightway all the multitude, when they saw him, were struck with amazement, and ran to <i>him</i> and greeted him. <sup>16</sup> And he asked them, "Why are ye reasoning with one another?"</p>	<p><sup>37</sup> AND it came to pass, that, on the next day, when they had come down from the mountain, a great multitude met him.</p>	

\* Perhaps we may supply here, *They said truly*: in which case our Lord's reply will be "*They said truly*, 'Elijah cometh first and shall restore all things'; but I say unto you, Elijah hath come already," &c. And so in Mark ix. 12.

MATT. XVII.	MARK IX.	LUKE IX.	JOHN
<p>a man came unto him, kneeling down to him, and saying, <sup>15</sup> "Lord, have pity on my son; because he is a lunatic, and grievously afflicted: for often he falleth into the fire, and often into the water.</p> <p><sup>16</sup> And I brought him to thy disciples, and they could not cure him." <sup>17</sup> 'Then Jesus answered and said, "O unbelieving and perverse generation, how long shall I be with you? how long shall I endure you? Bring ye him hither to me."</p>	<p><sup>17</sup> And one of the multitude answered and said, "Rabbi, I have brought unto thee my son, who hath a dumb spirit: <sup>18</sup> and wheresoever it seizeth him, it dasheth him down; and he foameth, and gnasheth with his teeth, and wasteth away.</p> <p>And I spake to thy disciples that they should cast it out; and they could not." <sup>19</sup> But he answereth them and saith, "O unbelieving generation, how long shall I be with you? how long shall I endure you? Bring ye him unto me." <sup>20</sup> And they brought him unto him: and when <i>the child</i> saw him, straightway the spirit convulsed him; and falling on the ground, he wallowed, foaming.</p> <p><sup>21</sup> And he asked his father, "How long a time is it that this hath happened unto him?" and he said, "From childhood.</p> <p><sup>22</sup> And it hath often cast him into the fire, and into the water, to destroy him: but if thou canst <i>do</i> any thing, have compassion on us, and help us." <sup>23</sup> Jesus said unto him, "If thou canst believe,——* all things are possible to him that</p>	<p><sup>20</sup> And, behold, a man cried out from the multitude, saying, "Rabbi, I beseech thee, look upon my son; for he is mine only child. <sup>21</sup> And, behold, a spirit seizeth him, and suddenly crieth out, and convulseth him so that he foameth, and bruising him, hardly departeth from him. <sup>22</sup> And I besought thy disciples to cast it out; and they could not." <sup>23</sup> But Jesus answering said, "O unbelieving and perverse generation, how long shall I be with you? and endure you? Bring thy son hither." <sup>24</sup> But as he was yet coming the demon dashed him down, and convulsed him.</p>	<p>μονογενῆς</p>

\* We may supply, *thy desire will be granted*; or words of similar import. Some ancient testimonies omit πιστεῦσαι; on which reading we might render the clause, 'If thou canst' and suppose our Lord to repeat the father's words; they implying a doubt of his power. Griesbach's edition of 1805 gives the lower mark: the authority for the omission appears quite insufficient.



MATT. XVII.	MARK IX.	LUKE IX.	JOHN
<p><sup>18</sup> And Jesus rebuked him, and the demon came forth from him, and the boy was healed from that hour.</p>	<p>believeth.” <sup>24</sup> And straightway the father of the child cried out, and said with tears, “ I do believe : help thou mine unbelief.” <sup>25</sup> And Jesus seeing that the multitude were running together to <i>him</i>, rebuked the unclean spirit, saying unto him, “ <i>Thou</i> dumb and deaf spirit, I command thee, come forth out of him, and enter no more into him.” <sup>26</sup> And having cried out, and rent <i>him</i> sore, he* came forth : and <i>the child</i> became as one dead ; insomuch that many said, “ He is dead.” <sup>27</sup> But Jesus took him by the hand, and lifted him up ; and he arose.</p>	<p>But Jesus rebuked the unclean spirit, and cured the boy,</p>	
<p><sup>19</sup> Then the disciples came to Jesus privately, and said, “ Why could not we cast it out ? ” <sup>20</sup> And Jesus said unto them, “ On account of your unbelief : for verily I say unto yon, If ye should have faith as a grain of mustard seed, ye shall say unto this mountain, ‘ Remove hence yonder ; ’ and it shall remove : and nothing shall be impossible unto you. <sup>21</sup> But this kind cometh not forth except by prayer and fasting.”</p>	<p><sup>28</sup> And when he had come into a house, his disciples asked him privately, “ Why could not we cast it out ? ”</p> <p><sup>29</sup> And he said unto them, “ This kind can come forth by nothing, but by prayer and fasting.”</p>	<p>and delivered him to his father. <sup>43</sup> And all were astonished at the mighty power of God.</p>	

\* Griesbach's reading makes the participles masculine : in that of the received text they are neuter.

Y

## SECT. XI.

*In passing through Galilee, Jesus again predicts his approaching Sufferings ; and, on arriving at Capernaum, pays the Temple Tribute.*

MATT. XVII.	MARK IX.	LUKE IX.	JOHN
<p><sup>22</sup> AND while they were sojourning in Galilee, Jesus said unto them, "The Son of man is about to be delivered into the hands of men ; <sup>23</sup> and they will kill him ; and on the third day he will be raised." And they were exceeding sorry.</p> <p><sup>24</sup> Now when they came to Capernaum, they that receive the half-shekel came to Peter, and said, "Doth not your Teacher pay the half-shekel ?" <sup>25</sup> He saith, "Yes." And when he entered into the house, Jesus anticipated him, saying, "What thinkest thou, Simon ? from whom do the kings of the earth take custom or tribute ? from their own sons, or from strangers ?" <sup>26</sup> Peter saith unto him, "From strangers." Jesus saith unto him, "Then indeed the sons are free. <sup>27</sup> But that we may not throw a stumbling-block in their way, go to the sea, and cast a hook, and take the first fish that cometh up ; and when thou hast opened his mouth, thou shalt find a shekel : that take, and give unto them for me and thee."</p>	<p><sup>30</sup> AND having gone forth from thence, they were passing along through Galilee ; and he desired that no man should know it. <sup>31</sup> For he taught his disciples, and said unto them, "The Son of man is being delivered into the hands of men, and they will kill him ; and after he is killed, on the third day he will rise again." <sup>32</sup> But they understood not the saying, and feared to ask him.</p> <p><sup>33</sup> And he came to Capernaum.</p> <p>σκανδαλισωμεν αυτους</p>	<p><sup>43</sup> BUT while all were wondering at all things which Jesus did, he said unto his disciples, <sup>44</sup> "Fix ye these words in your ears : for the Son of man is about to be delivered into the hands of men." <sup>45</sup> But they understood not this saying ; and it was hidden from them, so that they could not perceive it : and they feared to ask him concerning that saying.</p>	<p>iva</p>

SECT. XII.

*Our Lord's last Discourses in Galilee : respecting Humility and Mutual Consideration ; Causes of Sin ; Divine Mercy ; Mutual Forgiveness ; Apostolical Authority ; and Humble Duty : with the Parable of the Unmerciful Servant.*

MATT. XVIII.	MARK IX.	LUKE IX.	JOHN
<p>At that hour the disciples came unto Jesus, saying, "Which is greatest in the kingdom of heaven?" 2 And Jesus called a child unto him, and set him in the midst of them; 3 and said, "Verily, I say unto you, Unless ye be changed, and become as children, ye cannot enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this child, he is the greatest in the kingdom of heaven. 5 And whosoever shall receive one such child in my name receiveth me.</p>	<p>33 AND when he was in the house he asked them, "What were ye disputing about among yourselves on the way?" 34 But they were silent: for on the way they had disputed among themselves, which was greatest. 35 And he sat down, and called the twelve, and saith unto them, "If any one desireth to be first, he shall be last of all, and servant of all." 36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 37 "Whosoever shall receive one of such children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me." (38 But John answered him, saying, "Rabbi, we saw some one casting out demons in thy name; and we forbid him, because he followeth not us." 39 But Jesus said, "Forbid him not: for there is no one who shall do a miracle in my name, and soon be able to speak evil of me. 40 For he that is not against you is for you).</p>	<p>46 Now there arose a reasoning among them, which of them should be greatest.</p> <p>47 And Jesus, perceiving the reasoning of their heart, took a child, and set him by him; 48 and said unto them, "Whosoever shall receive this child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me. For he that is least among you all, he shall be great." (49 But John answered and said, "Master, we saw some one casting out demons in thy name: and we forbid him, because he followeth not with us." 50 And Jesus said unto him, "Forbid him not: for he that is not against you is for you).</p>	<p>παιδιον</p>

MATT. XVIII.	MARK IX.	LUKE XVII.	JOHN
<p>6 But whosoever shall cause one of these little ones who believe in me to offend, it is better* for him that a millstone should be hanged on his neck, and plunged <i>with him</i> into the depth of the sea.</p> <p>7 Woe for the world through causes of offending! for it must be that causes of offending come; but woe for that man by whom the cause of offending cometh! 8 But if thy hand or thy foot be causing thee to offend, cut them off, and cast <i>them</i> from thee: it is better for thee to enter into life halt or maimed, than having two hands or two feet to be cast into everlasting fire.†</p> <p>9 And if thine eye be causing thee to offend, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, than having two eyes to be cast into hell fire.</p>	<p>41 For whosoever shall give you a cup of water to drink on <i>this</i> account, because ye are Christ's, verily I say unto you, he shall not lose his reward. 42 And whosoever shall cause one of the little ones that believe in me to offend, it is better* for him that a millstone should be hanged about his neck, and cast <i>with him</i> into the sea.</p> <p>43 And if thy hand be causing thee to offend, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the unquenchable fire, 44 where their worm dieth not, and the fire is not quenched. 45 And if thy foot be causing thee to offend, cut it off: it is better for thee to enter lame into life, than having two feet to be cast into hell, into the unquenchable fire, 46 where their worm dieth not, and the fire is not quenched. 47 And if thine eye be causing thee to offend, pluck it out: it is better for thee to</p>	<p>-</p> <p>Now he said unto the disciples, "It is impossible that causes of offending should not come: but woe <i>for him</i> through whom they come! 2 It is better* for him that a millstone were hanged about his neck, and hurled <i>with him</i> into the sea, than that he should cause one of these little ones† to offend. 3 Take heed unto yourselves."</p>	

\* Matt., συμφέρει (in ver. 8, 9, καλον εστι)—Mark, καλον εστι—Luke, λυσιτελει.

† See the note in p. 95.

‡ εις τὸ πῦρ τοῦ αἰωνίου.

MATT. XVIII.	MARK IX.	LUKE XVII.	JOHN
<p>10 "Take heed that ye despise not one of these little ones; for I say unto you, Their angels in heaven always behold the face of my Father who is in heaven. 11 For the Son of man is come to save that which was lost.† 12 What think ye? if any man have a hundred sheep, and one of them have gone astray, doth he not leave the ninety and nine on the mountains, and go and seek that which hath gone astray? 13 And if he happen to find it, verily I say unto you, He rejoiceth more over that <i>sheep</i>, than</p>	<p>enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire,* 48 where their worm dieth not, and the fire is not quenched. 49 For† every one shall be salted with fire; and, every sacrifice shall be salted with salt. 50 Salt is good: but if the salt have become saltless, wherewith will ye season it? Have salt in yourselves; and be at peace with one another." (cont. p. 180).</p>	<p>Lev. 2; 13. Ezek. 43; 24.</p>	

• *Lit.* the Gehenna of fire; and so in Matt. xviii. 9, &c.

† The reference of *γὰρ* *for* seems here to be, as in numerous other cases, to some connecting thought not expressed. Perhaps in this place we may supply as follows. The heavenly Teacher had urged his disciples to make any sacrifice of pleasure or interest, rather than incur the awful woe of the future life: yet (we may consider him as intimating to them) suffering in this life will be needed, not only to accomplish your destined service, but to discipline and elevate your spirit, and enable you to offer a sacrifice acceptable to the Lord: 'For every one must be salted, &c.'

‡ After examining the evidence for the genuineness of this verse, Griesbach concludes that it was introduced here from *Luke* xix. 10., and he prefixes his mark of probable omission to it. Lachman leaves it out of his text; as also does Granville Penn in his *Critical Revision*; stating in his note that it is wanting here in "the most ancient authorities."

MATT. XVIII.	MARK	LUKE XVII.	JOHN
<p>over the ninety and nine which went not astray. <sup>14</sup> Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.</p> <p><sup>15</sup> " Now if thy brother should trespass against thee, go, reprove him between thee and him alone: if he will hear thee, thou hast gained thy brother; <sup>16</sup> but if he will not hear <i>thee</i>, take with thee one or two more, that by the mouth of two or three witnesses every word may be established. <sup>17</sup> And if he refuse to hear them, tell it unto the church: and if he also refuse to hear the church, let him be unto thee as a heathen and a publican. <sup>18</sup> Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.*</p> <p><sup>19</sup> " Again I say unto you, If two of you shall agree on earth concerning any thing that they shall ask, it shall be done for them by my Father who is in heaven. <sup>20</sup> For where two or three are gathered together in my name, there am I in the midst of them."</p>	<p><i>ἁμαρτησῶν</i></p>	<p><sup>3</sup> " Now if thy brother trespass against thee, rebuke him; and if he repent, forgive him. <sup>4</sup> And if seven times in a day he trespass against thee, and seven times in a day turn again, saying, ' I repent;' thou shalt forgive him."</p> <p><sup>5</sup> And the apostles said unto the Lord, " Increase our faith." <sup>6</sup> But the</p>	

\* See Note \* on Ch. xvi. 19. p. 163.

MATT. XVIII.	MARK	LUKE XVII.	JOHN
<p>21 Then came Peter to him, and said, "Lord, how often shall my brother trespass against me, and I forgive him? till seven times?" 22 Jesus saith unto him, "I say not unto thee, Till seven times; but, Till seventy times seven. 23 On this account the kingdom of heaven is likened unto a king, who chose to reckon with his servants. 24 And when he began to reckon, one</p>	<p>ἀμαρτησει</p> <p>ανθρωπω βασιλει</p>	<p>Lord said, "If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, 'Be thou rooted up, and be thou planted in the sea;' and it should obey you. 7 But which of you is <i>there</i> having a servant plowing, or feeding cattle, who, when he cometh in from the fields, will straightway say unto him, 'Come and place thyself at table?' 8 but will not <i>rather</i> say unto him, 'Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunk; and afterward thou shalt eat and drink?' 9 Doth he thank that servant because he did the things commanded? I think not. 10 So likewise ye, when ye have done all the things commanded you, say, 'We are unprofitable servants: We have done what we ought to do.' "</p>	<p>δουλος</p>

MATT. XVIII.	MARK	LUKE	JOHN
<p>was brought unto him who owed him ten thousand talents. <sup>25</sup> Now as he had not <i>wherewith</i> to pay, his lord * commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. <sup>26</sup> The servant therefore fell down and threw himself at his feet,† saying, 'Lord, have patience with me, and I will pay thee all.' <sup>27</sup> And the lord of that servant, being moved with compassion, released him, and forgave him the debt. <sup>28</sup> But that servant, when he went forth, found one of his fellow-servants, who owed him a hundred denarii: and he seized him and took <i>him</i> by the throat, saying, 'Pay me that which thou owest,' <sup>29</sup> His fellow-servant therefore fell down, and besought him, saying, 'Have patience with me, and I will pay thee all.' <sup>30</sup> And he would not: but went and cast him into prison, till he should pay that which was owed <i>by him</i>. <sup>31</sup> But when his fellow-servants saw what was done, they were exceeding sorry, and went and told their</p>	<p>οφειλετης</p>		

\* Or, master:—and so throughout the parable; except perhaps in ver. 26, where one would prefer 'Lord,' or 'Sir.'—The word for *servant* is δουλος throughout.

† Or, fell down and did him reverence, πεισων—προσεκυνει αυτω. The rendering in the text expresses the original force of the verb προορκυνειω, according to the most probable derivation and import—from κυων, *dog*, gen. κυνος. It thus denotes *prostration* (like the dog) *at the feet of any one*,—as a mark of civil homage, of religious reverence, of supplication, or of adoration, according to the circumstances.



MATT. XVIII.	MARK	LUKE	JOHN
<p>lord all that was done. 32 Then his lord, having called him to <i>him</i>, saith unto him; ‘Thou wicked servant, I forgave thee all that debt, because thou besoughtest me : 33 oughtest not thou also to have had pity on thy fellow-servant, even as I had pity on thee?’ 34 And his lord was angry, and delivered him to the gaolers, till he should pay all that was owed to him. 35 Thus also will my heavenly Father do unto you, if ye from your hearts forgive not every one his brother.”</p> <p>—</p> <p>CH. XIX. And it came to pass, when Jesus had ended these words, he departed from Galilee. (Cont. p. 180).</p>	<p><i>βασανισταις</i></p>		

After recording the Transfiguration and some of the subsequent occurrences, **St. Luke** informs us, in ch. ix. 51—56, (with which passage the next Part commences), that our Lord sent messengers before him, who went into a village of the Samaritans to prepare for his coming, but that the inhabitants refused to receive him. This fact is recorded by St. Luke alone; and it is obvious from it, that our Lord first purposed to go direct through Samaria: it may reasonably be inferred that this was in order to avoid the necessity of passing through the eastern portion of Herod's dominions, through which lay the ordinary route of the Galileans when going to Jerusalem.

Here the sacred historian suspends his narrative of the last journey, to introduce that miscellaneous Collection of the Sayings of Christ, (chiefly derived, it is probable, from the written records or verbal relations of the Seventy Disciples), which forms so remarkable a feature of his Gospel, and constitutes so large and important a portion of it—occupying the xth and six following chapters, with the first ten verses of the xviith. (See Diss. II. Sect. iv. and Supplement). With the exception of ch. xiii. 22—35, and ch. xvii. 1—10, the whole will be found in Part V.; in which are arranged the occurrences during the absence of the Twelve.

After giving these invaluable records, many of which are found solely in his Gospel, the sacred historian continues his narrative of the last journey with an occurrence which neither St. Matthew nor St. Mark has recorded—the cure of the ten lepers. In ch. ix. 56, he had stated that when our Lord was refused reception in the village of the Samaritans, he ‘went to another village:’ in ch. xvii. 11, we find him, in the immediately succeeding part of his journey, going along the confines of Samaria and Galilee, (obviously in order to go into the Peræa), and entering into a certain village.

RECORDS OF CHRIST'S MINISTRY.

PART VII.

OUR LORD'S FINAL JOURNEY FROM GALILEE, THROUGH THE PERÆA, TO HIS ARRIVAL AT BETHANY SHORTLY BEFORE THE PASSOVER.

SECT. I.

*Our Lord sets out for Jerusalem—is refused Reception in Samaria—While passing through the Confines of Samaria and Galilee, in order to go into the Peræa, he heals Ten Lepers.*

MATT.	MARK	LUKE IX.	JOHN
		<p>51 AND it came to pass, when the days were fulfilled in which he was to be received up,* that he steadfastly set his face to go to Jerusalem. 52 And he sent messengers before his face ;† and they went and entered into a village of the Samaritans, in order to make ready for him. 53 And they did not receive him, because his face <i>was as though he</i> was going ‡ to Jerusalem. 54 Now when his disciples James and John saw <i>this</i>, they said, “ Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did?” 55 But he turned, and rebuked them, [and said, “ Ye know not what manner of spirit ye are of.”] § 56 And they went to another village.   </p>	

\* So Wynne : *Lit.* the days of his being received up.    † *Or, (without the Hebraism),* before him.  
‡ *Or, (without the Hebraism),* because he was going.

§ The beautiful portion of ver. 55, after ‘rebuked them’, is omitted by Lachman; and regarded as very doubtful by Griesbach und Scholz. The first part of the 56th verse is entirely omitted by each of the three Editors—viz. ‘for the Son of man came not to destroy men’s lives, but to save them.’ It does not appear improbable, that at least the part which is left in the text was a traditionary record of Christ’s words added in the margin of an early copy of Luke’s Gospel. There must have been many remembered sayings of Christ not recorded in the Gospels ; see, for instance, *Acts* xx. 35.

|| After this verse are recorded some occurrences, two of which are referred by St. Matthew to an earlier period : see p. 76. The third, which is peculiar to Luke, may have occurred at this period.

MATT.	MARK	LUKE XVII.	JOHN
		<p><sup>11</sup> And it came to pass, as he was going to Jerusalem, that he went through the confines of Samaria and Galilee.* <sup>12</sup> And as he entered into a certain village, there met him ten men <i>that were</i> lepers, who stood afar off. <sup>13</sup> And they lifted up <i>their</i> voice, and said, "Jesus! Master! pity us!" <sup>14</sup> And when he saw <i>them</i>, he said unto them, "Go and show yourselves unto the priests." And it came to pass, that as they were departing they were made clean. <sup>15</sup> Now one of them, when he saw that he was cured, turned back, with a loud voice glorifying God; <sup>16</sup> and he fell down on <i>his</i> face at his feet, giving him thanks: and he was a Samaritan. <sup>17</sup> But Jesus answering said, "Were not ten made clean? but where <i>are</i> the nine? <sup>18</sup> There are not found <i>any</i> that returned† to give glory to God, except this stranger." <sup>19</sup> And he said unto him, "Arise, and go thy way: thy faith hath restored thee."</p>	

## SECT. II.

*Christ teaches in the Peræa: Declaration to the Pharisees respecting Divorces.*

MATT. XIX.	MARK X.	LUKE	JOHN
<p>AND he came into the borders of Judea, <i>passing</i> beyond the Jordan. <sup>2</sup> And great multitudes followed him; and he healed them there.</p> <p><sup>3</sup> And the Pharisees came unto him, trying him, and saying unto him, "Is it lawful for a man to put away his wife</p>	<p>AND he arose from thence,† and cometh into the borders of Judea, through the country beyond the Jordan. And the multitudes resort unto him again; and, as he was wont, he taught them again.</p> <p><sup>2</sup> And <i>some</i> Pharisees came to him, and asked him, "Is it lawful for a husband to put away <i>his</i> wife?" trying him. <sup>3</sup> And</p>		

\* So Campbell. This appears to be the true force of *δια μεσου Σαμαρειας και Γαλιλαιας*. In common relation to *two* countries, *μεσος* must mean *the middle between*: so *Mesopotamia* means the country *between the rivers* Euphrates and Tigris.

† Or, neglecting the idiom, None have returned &c.

‡ These words refer to the last place mentioned by St. Mark, viz. Capernaum: see Part VI. Sect. xi. xii. The Gospels of Matthew and Mark give no notice of Christ's having purposed to go through Samaria, before he actually went into the Peræa: but the course recorded by St. Luke would not differ much, if at all, from that which our Lord would otherwise have pursued in going from Capernaum to the Peræa; as he would avoid Tiberias, and cross the Jordan by the bridge near Scythopolis,—thus going by Cana and Nain.

MATT. XIX.	MARK X.	LUKE	JOHN
<p>for every cause!" <sup>4</sup> But he answered and said unto them, "Have ye not read, that he who made <i>them</i>, from the beginning made them male and female; <sup>5</sup> and said, 'For this cause a man will leave father and mother, and cleave to his wife: and they two shall be one flesh?' <sup>6</sup> so that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder." <sup>7</sup> They say unto him, "Why therefore did Moses direct to give a writing of divorcement and put her away?" <sup>8</sup> He saith unto them, "For the hardness of your hearts Moses suffered you to put away your wives: but from the beginning it was not so.</p> <p><sup>9</sup> And I say unto you, Whosoever shall put away his wife, not for fornication, and marry another, committeth adultery: and he who marrieth her that is put away, committeth adultery."</p> <p><sup>10</sup> His disciples say unto him, "If the case of the man be thus with <i>his</i> wife, it is not good to marry." <sup>11</sup> But he said unto them, "All <i>men</i> cannot receive this saying, save <i>they</i> to whom it is given. <sup>12</sup> For there are eunuchs, who were so born from <i>their</i> mother's womb: and there are eunuchs, who were made eunuchs by men: and there are eunuchs, who have made themselves eunuchs for the sake of the kingdom of heaven. He that is able to receive it, let him receive it."</p>	<p>he answered and said unto them, "What did Moses direct you <i>to do</i>?" <sup>4</sup> And they said, "Moses suffered to write a bill of divorcement, and to put <i>her</i> away." <sup>5</sup> And Jesus answered and said unto them, "For the hardness of your heart he wrote for you this direction. <sup>6</sup> But from the beginning of the creation God made them male and female. <sup>7</sup> 'For this cause a man will leave his father and mother, and cleave to his wife; <sup>8</sup> and they two shall be one flesh:' so that they are no more two, but one flesh. <sup>9</sup> What therefore God hath joined together, let not man put asunder."</p> <p><sup>10</sup> And in the house his disciples asked him again concerning the same <i>matter</i>. <sup>11</sup> And he saith unto them, "Whosoever shall put away his wife, and marry another, committeth adultery against her. <sup>12</sup> And if a woman shall put away her husband, and be married to another, she committeth adultery."</p>	<p><i>Matt. 7, 8.</i></p> <p><i>Matt. 4-6.</i></p> <p><i>Gen. 2; 24.</i></p>	

SECT. III.

*Discourse when asked by the Pharisees when the Kingdom of God would come ; followed by the Parables of the Unjust Judge, and the Pharisees and Publican.*

MATT.	MARK	LUKE XVII. XVIII.	JOHN
		<p>20 Now when he was asked by the Pharisees, "When is the kingdom of God coming?" he answered them and said, "The kingdom of God cometh not with observation: 21 nor will they say, 'Lo, here!' or, 'Lo, there!' for, lo, the kingdom of God is within you." 22 But he said unto the disciples, "The days will come, when ye will desire to see one of the days of the Son of man, and will not behold it. 23 And they will say to you, 'Lo, here!' or, 'Lo, there!' Go not away, nor follow them. 24 For as the lightning, that lighteneth out of one part under heaven, shineth unto the other part under heaven; so will the Son of man be in his day. 25 But he must first suffer many things, and be rejected by this generation. 26 And as it was in the days of Noah, so will it be also in the days of the Son of man. 27 They ate, they drank, they married, they were given in marriage, until the day in which Noah entered into the ark; and the flood came, and destroyed them all. 28 In like manner also, as it was in the days of Lot;—they ate, they drank, they bought, they sold, they planted, they built; 29 but, on the day in which Lot went forth from Sodom, it rained fire and brimstone from heaven, and destroyed all;— 30 thus will it be in the day in which the Son of man is revealed. 31 In that day, let not him who shall be on the house-top, and his goods in the house, come down to take them; and in like manner, let not him that <i>shall be</i> in the field return back. 32 Remember Lot's wife. 33 Whosoever shall seek to save his life will lose it; and whosoever shall lose his life will preserve it. 34 I say unto you; In that night two men will be on one bed; one will be taken and the other left. 35 Two women will be grinding together; the one will be taken and the other left." 37 And they answer and say unto him, "Where, Lord?" But he said unto them, "Where the body is, there will the eagles be gathered together."</p> <p>CH. XVIII. And he spake also a parable unto</p>	

MATT.	MARK	LUKE XVIII.	JOHN
		<p>them to this end, that they ought always to pray, and not to faint: * 2 saying, "In a certain city, there was a certain judge, who feared not God, and regarded not man. 3 And there was a widow in that city; and she came <i>often</i> † unto him, saying, 'Avenge me of mine adversary.' 4 And he would not for a while: but afterwards he said within himself, 'Though I fear not God, and regard not man; 5 yet because this widow giveth me trouble, I will avenge her; lest by her coming she at last weary me out.'" 6 And the Lord said, "Hear what the unjust judge ‡ saith: 7 and will not God avenge his own elect, who cry unto him day and night, though he bear long with them? § 8 I say unto you, He will avenge them speedily. Nevertheless, when the Son of man cometh will he find faith in the land?"</p> <p>9 And he spake also this parable unto some who trusted in themselves that they were righteous, and despised the rest of men. 10 "Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. 11 The Pharisee stood by himself, and prayed thus: 'O God! I thank thee that I am not as the rest of men, extortioners, unjust, adulterers; or even as this Publican. 12 I fast twice in the week; I give tithes of all that I possess.' 13 And the Publican, standing afar off, would not even lift up his eyes unto heaven, but smote upon his breast, saying, 'O God! be merciful to me a sinner.' 14 I say unto you, This man went down to his house justified rather than the other; for every one that exalteth himself will be humbled; but he that humbleth himself will be exalted."</p>	

\* Or, to be weary, *εκκακειν*. The verb occurs also in 2 Cor. iv. 1, 16. Gal. vi. 9. (first clause). Eph. iii. 18. 2 Thess. iii. 13.

† Or, kept coming, *ηρχετο*. The peculiar force of the Greek imperfect is often important.

‡ *ὁ κριτης της αδικιας*.

§ If 'with them,' *επ' αυτοις*, must refer to the 'elect,' then the rendering of the clause should be to this effect, 'though he delay help for them.'

## SECT. IV.

*Children brought to Jesus: Inquiry of the Young Ruler; and our Lord's subsequent Declarations.*

MATT. XIX.	MARK X.	LUKE XVIII.	JOHN
<p><sup>13</sup> THEN were brought unto him little children,* that he might put <i>his</i> hands on them, and pray: but the disciples rebuked them.</p> <p><sup>14</sup> But Jesus said, "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."</p> <p><sup>15</sup> And he put <i>his</i> hands on them, and departed thence.</p> <p><sup>16</sup> And, behold, one came and said unto him, "Good Rabbi! what good thing shall I do, that I may have everlasting life?" <sup>17</sup> But he said unto him, "Why askest thou me concerning good? One is good. But if thou desirest to enter into life, keep the commandments." <sup>18</sup> He saith unto him, "Which?" And Jesus said, "Thou shalt not kill; Thou shalt</p>	<p><sup>13</sup> AND they brought little children unto him, that he might touch them: but the disciples rebuked those that brought <i>them</i>. <sup>14</sup> But when Jesus saw <i>it</i>, he was greatly displeased, and said unto them, "Suffer the little children to come unto me: forbid them not: for of such is the kingdom of God. <sup>15</sup> Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." <sup>16</sup> And he took them up in his arms, put <i>his</i> hands upon them, and blessed them.</p> <p><sup>17</sup> And as he was going forth into the way, there ran one to <i>him</i>, and kneeled to him, and asked him, "Good Rabbi! what shall I do that I may inherit everlasting life?" <sup>18</sup> But Jesus said unto him, "Why callest thou me good? <i>there is</i> none good but one, <i>that is</i>, God. <sup>19</sup> Thou knowest the commandments, Do not commit adultery; Do not kill; Do not</p>	<p><sup>15</sup> AND they brought unto him also infants, that he might touch them: but when the disciples saw <i>it</i>, they rebuked them. <sup>16</sup> But Jesus called them unto <i>him</i>, and said,</p> <p>"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. <sup>17</sup> Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."</p> <p><sup>18</sup> And a certain ruler asked him, saying,</p> <p>"Good Rabbi! what shall I do to inherit everlasting life?" <sup>19</sup> But Jesus said unto him, "Why callest thou me good? <i>there is</i> none good, but one, <i>that is</i>, God. <sup>20</sup> Thou knowest the commandments, Do not commit adultery: Do not kill; Do not steal; Do</p>	

\* The word rendered *little children* in this Section is *παιδια*. It is obvious from St. Luke, who first uses *τα βρεφη*, that the children were very young: but *παιδιον*, though in form the diminutive of *παις*, is of more general application than *little child*. St. John employs it, ch. xxi. 5, where our Lord is addressing Peter and his companions.—In the common translation, *παιδιον* is rendered *child* in Mark ix. 26, 37, (see p. 171), while in the corresponding passage in Matt. xviii. 2—5, it is rendered *little child*; and in Mark x. 13 and 14, the plural is rendered both *young children* and *little children*.



MATT. XIX.	MARK X.	LUKE XVIII.	JOHN
<p>not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; <sup>19</sup> Honour <i>thy</i> father and mother; and, Thou shalt love thy neighbour as thyself.”</p> <p><sup>20</sup> The young man saith unto him, “All these things I have observed from my youth: what lack I yet?”</p> <p><sup>21</sup> Jêsus said unto him, “If thou desirest to be perfect, go thy way, sell what is thine, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.” <sup>22</sup> But when the young man heard that saying, he went away sorrowing: for he had great possessions.</p> <p><sup>23</sup> And Jesus said unto his disciples, “Verily I say unto you, A rich man will hardly enter into the kingdom of heaven.</p> <p><sup>24</sup> And again I say unto you, It is easier for a camel to enter through a needle’s eye, than for a rich man to enter into the kingdom of God.” <sup>25</sup> And when the disciples heard it, they were greatly astonished, saying, “Who then can</p>	<p>steal; Do not bear false witness; Do not defraud; Honour thy father and mother.”</p> <p><sup>20</sup> And he answered and said unto him, “Rabbi, all these things I have observed from my youth.”</p> <p><sup>21</sup> And Jesus looking upon him loved him, and said unto him, “One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.”</p> <p><sup>22</sup> But he was sad at that saying, and went away sorrowing: for he had great possessions.</p> <p><sup>23</sup> And Jesus looked round about, and saith unto his disciples, “How hardly will they that have riches enter into the kingdom of God!”</p> <p><sup>24</sup> And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, “Children, how hard is it for them that trust in riches to enter into the kingdom of God! <sup>25</sup> It is easier for a camel to go through the eye of the needle, than for a rich man to enter into the kingdom of God.” <sup>26</sup> And they were exceedingly astonished, saying among themselves, “And who can</p>	<p>not bear false witness; Honour thy father and thy mother.”</p> <p><sup>21</sup> And he said, “All these things I have observed from my youth.”</p> <p><sup>22</sup> And when Jesus heard these things, he said unto him, “One thing thou still wantest: sell all whatsoever thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.”</p> <p><sup>23</sup> But when he heard this, he became very sorrowful: for he was very rich.</p> <p><sup>24</sup> And when Jesus saw that he was become very sorrowful, he said, “How hardly will they that have riches enter into the kingdom of God!</p> <p><sup>25</sup> For it is easier for a camel to enter through a needle’s eye, than for a rich man to enter into the kingdom of God.”</p> <p><sup>26</sup> And they that heard it, said, “And who can</p>	

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MATT. XIX.	MARK X.	LUKE XVIII.	JOHN
<p>be saved?" <sup>26</sup> But Jesus looking upon <i>them</i> said unto them, "With men this is impossible; but with God all things <i>are</i> possible."</p> <p><sup>27</sup> Then answered Peter and said unto him, "Lo, we have left all things, and followed thee; what then shall we have?"</p> <p><sup>28</sup> And Jesus said unto them, "Verily I say unto you, Ye that have followed me, shall, in the regeneration, when the Son of man shall sit on the throne of his glory, yourselves also sit upon twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> And every one who hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.</p> <p><sup>30</sup> "But many shall be first, <i>who are</i> last; and last, <i>who are</i> first."</p>	<p>be saved?" <sup>27</sup> But Jesus looking upon them saith, "With men <i>it is</i> impossible, but not with God: for all things are possible with God."</p> <p><sup>28</sup> Peter began to say unto him, "Lo, we have left all things, and followed thee."</p> <p>παλιγγενεσιᾳ</p> <p><sup>29</sup> Jesus answered and said, "Verily I say unto you, There is no one who hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and for the sake of the gospel, <sup>30</sup> but shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world* to come, everlasting life.</p> <p><sup>31</sup> "But many shall be first, <i>who are</i> last; and last, <i>who are</i> first."</p>	<p>be saved?" <sup>27</sup> But he said, "The things impossible with men are possible with God."</p> <p><sup>28</sup> And Peter said, "Lo, we have left all things, and followed thee."</p> <p><sup>29</sup> And he said unto them, "Verily I say unto you, There is no one who hath left house, or parents, or brethren, or wife, or children, for the sake of the kingdom of God, <sup>30</sup> who shall not receive manifold in this time, and in the world* to come everlasting life."</p>	

\* *Εν τῷ αἰωνί*: see Note, p. 133.—At the close of these verses and of the 29th in Matthew, the original is the same, *ζῶην αἰώνιον*: but it is rendered in Matthew, *everlasting life*, in Mark *eternal life*, and in Luke *life everlasting*. Such variations in the common translation are continually occurring.

S E C T. V.

The Parable of the Labourers in the Vineyard.

MATT. XX.	MARK	LUKE	JOHN
<p>“FOR the kingdom of heaven is like unto a householder,* who went forth with the early morning to hire labourers into his vineyard. <sup>2</sup> And when he had agreed with the labourers for a denarius a day, he sent them into his vineyard. <sup>3</sup> And he went forth about the third hour, and saw others standing in the market-place idle; <sup>4</sup> and he said unto them, ‘Go ye also into the vineyard, and whatsoever is right, I will give you:’ and they went. <sup>5</sup> Again he went forth about the sixth and the ninth hour, and did likewise. <sup>6</sup> And about the eleventh hour he went forth and found others standing, and saith unto them, ‘Why have ye stood here all the day idle?’ <sup>7</sup> They say unto him, ‘Because no one hath hired us.’ He saith unto them, ‘Go ye also into the vineyard; and whatsoever is right ye shall receive.’ <sup>8</sup> Now when evening came, the master of the vineyard saith unto the steward, ‘Call the labourers, and pay them <i>their</i> hire, beginning from the last, even unto the first.’ <sup>9</sup> And when they came that <i>were</i> hired about the eleventh hour, they received each a denarius. <sup>10</sup> Now when the first came, they supposed that they should receive more; and they also received each a denarius. <sup>11</sup> But when they received <i>it</i>, they murmured against the householder, <sup>12</sup> saying, ‘These last have wrought one hour <i>only</i>, and thou hast made them equal unto us, who have borne the burden of the day, and the heat.’ <sup>13</sup> But he answered one of them, and said, ‘Friend, I do thee no wrong: didst thou not agree with me for a denarius? <sup>14</sup> Take thine own, and go thy way: but I choose to give unto this last, even as unto thee. <sup>15</sup> Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?’ <sup>16</sup> Thus the last shall be first, and the first last: † for many are called, but few chosen.</p>	ἀμα πρω		
	δικαιον		
	κυριος		
	ἐταπει		

\* ανθρωπω οικοδεσποτη. Here, and in various other places, the use of ανθρωπος is idiomatic, and cannot be adequately represented in English.

† The order is here necessary, because the nominative with the article must be the subject of the verb: in ch. xix. 30, and in Mark x. 31, the order is preferable. Griesbach omits oi in Mark x. 31.

SECT. VI.\*

*Our Lord's Observations when asked as to the number who would be saved.*

MATT.	MARK	LUKE XIII.	JOHN
		<p>22 AND he was going through the cities and villages, teaching, and journeying toward Jerusalem ; 23 and some one said unto him, " Lord, are they that are saved few ! " And he said unto them, 24 " Strive ye to enter in through the narrow door : for many, I say unto you, will seek to enter in, and will not be able, 25 from the time when the master of the house hath risen up, and shut the door, and ye begin to stand without, and to knock at the door, saying, ' Lord ! Lord ! open unto us.' And he shall answer and say unto you, ' I know you not whence ye are.' 26 Then ye will begin to say, ' We have eaten and drunk in thy presence, and thou hast taught in our streets.' 27 And he will declare, ' I say to you, I know you not whence ye are ; depart from me, all ye workers of iniquity.' 28 There will be weeping and gnashing of teeth, when ye see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, but you yourselves cast out. 29 And they will come from the east, and from the west, and from the north, and from the south, and will be placed at table in the kingdom of God. 30 And, behold, there are last who will be first, and there are first who will be last,"</p>	

SECT. VII.

*Our Lord's Observations when told that Herod purposed to kill him.*

MATT.	MARK	LUKE XIII.	JOHN
		<p>31 IN that same day certain Pharisees came to him, saying unto him, " Go forth, and depart hence ; for Herod purposeth to kill thee." 32 And he said unto them, " Go ye and tell that fox, ' Behold, I cast out demons, and I do cures, to-day and to-morrow, and the third day I shall be perfected.' 33 Nevertheless, I must go on to-day, and to-morrow, and the day</p>	

\* This Section and the following, form part of the Gnomology ; but by their internal evidence they clearly belong to the present period. In the first edition, the xliith chapter, and the preceding part of the xliith, were also placed in this Part. For reasons stated in p. 141, these have been transferred to the Fifth Part, p. 135-140 ; but if the reader deem the present the preferable position, it will affect no principle of this Synoptical Arrangement, if he transfer them accordingly.

MATT.	MARK	LUKE XIII.	JOHN
		following : for it cannot be that a prophet should perish out of Jerusalem. <sup>34</sup> Jerusalem ! Jerusalem ! which killest the prophets, and stonest them that have been sent unto thee ! how often would I have gathered thy children together unto <i>me</i> , as a hen <i>gathereth</i> her brood under <i>her</i> wings ! and ye would not. <sup>35</sup> Behold, your house is left by you : and I say unto you, Ye will not see me, until <i>the time</i> shall come when ye shall say, ‘ Blessed is he that cometh in the name of the Lord.’ ” •	ἐνδεχεται

SECT. VIII.

*On entering Judea, our Lord again predicts his approaching Death and Resurrection : James and John apply to him for the Chief Posts in his Kingdom.*

MATT. XX.	MARK X.	LUKE XVIII.	JOHN
<sup>17</sup> AND as Jesus was going up to Jerusalem, he took the twelve disciples apart on the way, and said unto them,	<sup>32</sup> Now they were on the way going up to Jerusalem, and Jesus was going before them : and they were amazed ; and as they followed, they were afraid. And he again took the twelve, and began to tell them what things were about to happen unto him :	<sup>31</sup> Now he took the twelve, and said unto them,	
<sup>18</sup> “ Behold, we are going up to Jerusalem ; and the Son of man will be delivered up to the Chief Priests and Scribes ; and they will condemn him to death, <sup>19</sup> and deliver him to the Gentiles to mock, and to scourge, and to crucify :	<sup>33</sup> “ Behold, we are going up to Jerusalem ; and the Son of man will be delivered to the Chief Priests and the Scribes ; and they will condemn him to death, and deliver him to the Gentiles : <sup>34</sup> and they will mock him, and scourge him, and spit upon him, and kill him : and the	“ Behold, we are going up to Jerusalem ; and all things that are written by the prophets will be accomplished in the Son of man. <sup>32</sup> For he will be delivered unto the Gentiles, and will be mocked, and insulted, and spit on : <sup>33</sup> and they will scourge <i>him</i> , and put him to death : and	

• The xivth and two following chapters will be found in Part V. Sect. vii. p. 107—113. There is nothing in that portion of the Gnomology which is absolutely inconsistent with the supposition that the occurrences recorded in it took place in this journey through the Peræa ; and the reader may, if he think best, transfer them to the present situation : but it appears more probable (p. 107) that they belong to the residence in the Peræa, after the Feast of Dedication, during the absence of the Twelve.

MATT. XX.	MARK X.	LUKE XVIII.	JOHN
<p>and the third day he will rise again."</p>	<p>third day he will rise again."</p>	<p>the third day he will rise again." <sup>34</sup> And they understood none of these things: and this saying was hidden from them, and they knew not the things which were spoken <i>by him</i>.</p>	
<p><sup>30</sup> Then came to him the mother of the sons of Zebedee, with her sons, doing him reverence, and asking something from him.</p>	<p><sup>35</sup> And James and John, the sons of Zebedee, come unto him, saying, "Rabbi! we desire that thou shouldest do for us whatsoever we may ask."</p>		
<p><sup>31</sup> And he said unto her, "What dost thou desire?"</p>	<p><sup>36</sup> And he said unto them, "What do ye desire that I should do for you?" <sup>37</sup> And they said unto him, "Grant unto us that we may sit, one on thy right <i>hand</i>, and the other on thy left, in thy kingdom." <sup>38</sup> But Jesus answered and said, "Ye know not what ye ask. Are ye able to drink the cup which I am about to drink?"</p>		
<p>She saith unto him, "Command that these my two sons should sit, the one on thy right <i>hand</i>, and the other on thy left, in thy kingdom." <sup>39</sup> But Jesus answered and said, "Ye know not what ye ask. Are ye able to drink the cup which I am about to drink?"</p>	<p><sup>39</sup> But Jesus said unto them, "Ye know not what ye ask. Are ye able to drink the cup which I drink? and be baptized with the baptism that I am baptized with?" <sup>40</sup> And they say unto him, "We are able." And Jesus said unto them, "Ye will indeed drink the cup that I drink; and will be baptized with the baptism that I am baptized with: <sup>41</sup> but to sit on my right <i>hand</i>, and on my left, is not mine to give, except to those for whom it hath been prepared." <sup>42</sup> And when the ten heard it, they began to be moved with indignation concerning James and John. <sup>43</sup> But</p>		
<p>They say unto him, "We are able." <sup>40</sup> And he saith unto them, "Ye will indeed drink of my cup:</p>	<p>James and John. <sup>43</sup> But</p>		
<p>but to sit on my right <i>hand</i>, and on my left, is not mine to give, except to those for whom it hath been prepared by my Father." <sup>44</sup> And when the ten heard it, they were moved with indignation concerning the two brethren. <sup>45</sup> But</p>			

MATT. XX.	MARK VIII.	LUKE	JOHN
Jesus called them unto him, and said, "Ye know that the rulers of the Gentiles exercise dominion over them; and the great exercise authority over them:  <sup>26</sup> it shall not be so among you; but whosoever desireth to be great among you, let him be your minister; <sup>27</sup> and whosoever desireth to be chief among you, let him be your servant: <sup>28</sup> even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."	Jesus called them to him, and saith unto them, "Ye know that they who appear to rule over the Gentiles exercise dominion over them; and their great ones exercise authority over them: <sup>43</sup> but it shall not be so among you; but whosoever desireth to be great among you, shall be your minister; <sup>44</sup> and whosoever desireth to be chief of you, shall be servant of all. <sup>45</sup> For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."		

SECT. IX.

*Christ at the House of Zacchæus: the Parable of the Ten Pounds.*

MATT.	MARK	LUKE XIX.	JOHN
		AND <i>Jesus</i> entered and was passing through* Jericho. <sup>2</sup> And, behold, a man named Zacchæus: and he was a Chief Publican; and he was rich. <sup>3</sup> And he was seeking to see Jesus, who he was: and he could not from the multitude, because he was little in stature. <sup>4</sup> And he ran before, and climbed up into a sycamore tree that he might see him: for he was about to pass that way. <sup>5</sup> And when Jesus came to the place, he looked up, and saw him, and said unto him, "Zacchæus, make haste, and come down; for to-day I must abide in thy house." <sup>6</sup> And he made haste, and came down, and received him rejoicing. <sup>7</sup> And all beholding murmured, saying, "He hath gone in to be guest with a sinner."† <sup>8</sup> And Zacchæus stood, and said unto the Lord;	

\* This, which is the force of the original, διηρχετο, seems to imply that it was in Jericho that Zacchæus, in the first instance at least, was endeavouring to see Jesus; and it is most probable, considering his employment, that he resided in the city.

† See Note \* p. 187.—Καταλυσαι 'to be guest,' might well be rendered to lodge,' as in Luke ix, 12.

MATT.	MARK	LUKE XIX.	JOHN.
		<p>"Behold, Lord, the half of my possessions, I give to the poor ; and if I have taken any thing from any man by false accusation,* I restore <i>him</i> fourfold." 9 And Jesus said respecting him, "This day hath salvation come to this house, inasmuch as he also is a son of Abraham : 10 for the Son of man hath come to seek and to save that which was lost."</p> <p>11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and they thought that the kingdom of God was immediately about to appear. 12 He said therefore, "A certain man of noble birth went to a far country, to receive for himself a kingdom, and to return. 13 And he called his ten servants,† and delivered them ten pounds,‡ and said unto them, 'Trade <i>with these</i> till I come.' 14 But his citizens hated him, and sent an embassy after him, saying, 'We are not willing for this <i>man</i> to reign over us.' 15 And it came to pass, when he had returned, having received the kingdom, that he commanded those servants to be called unto him, to whom he had given the money ; that he might know how much every man had gained by trading. 16 And the first came, saying, 'Lord,§ thy pound hath gained ten pounds.' 17 And he said unto him, 'Well, thou good servant : because thou hast been faithful in a very little, have thou authority over ten cities.' 18 And the second came, saying, 'Lord, thy pound hath made five pounds.' 19 And he said to him also, 'And be thou over five cities.' 20 And another came, saying, 'Lord, behold, <i>here is</i> thy pound, which I have kept laid up in a napkin : 21 for I feared thee, because thou art an austere man : thou takest up what thou layedst not down, and reapest what thou didst not sow.' 22 And he saith unto him, 'Out of thine own mouth will I judge thee, <i>thou</i> wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping what I did not sow : 23 and</p>	

\* Εἰ τινος τι εὐκοφαντήσα : comp. *Luke* lii. 14.

† The original is δούλος throughout the parable.

‡ Or, *Minae* : and so throughout.—The Mina, *μνα*, was equivalent to 100 drachmas ; that is, (without taking into account the different value of money), between three and four pounds sterling. It is obvious however, that the word here stands indefinitely for a large sum of money ; and it is therefore needless to change the present translation.

§ Or, Sir. So Newcome renders throughout the parable. The original is κύριος, as in ver. 8.



MATT.	MARK	LUKE XIX.	JOHN
		wherefore didst thou not give my money at the bank ! * and at my coming I might have required the same with interest.' 24 And he said unto them that stood by, 'Take from him the pound, and give it to him that hath the ten pounds.' 25 (And they said unto him, 'Lord, he hath ten pounds.') 26 'For I say unto you, Unto every one that hath shall be given ; but from him that hath not, even that which he hath shall be taken away from him. 27 But those mine enemies, who were not willing that I should reign over them, bring hither, and slay before me."	
		28 And when he had thus spoken, he went before, going up to Jerusalem.†	

SECT. X.

Jesus gives Sight to Two Blind Men near Jericho.‡

MATT. XX.	MARK X.	LUKE XVIII.	JOHN
29 AND as they were going out from Jericho, a great multitude followed him. 30 And, behold, two blind men <i>who were</i> sitting by the way-side,  when they heard that Jesus was passing by, cried out saying, "Pity us, Lord ! <i>thou</i>	46 AND they come to Jericho : and as he was going out from Jericho, and his disciples, and a great multitude, the son of Timæus, Bartimæus, the blind man, was sitting by the way-side begging. 47 And when he heard that it was Jesus of Nazareth,   he began to cry out, and say	35 It came to pass, as he drew nigh unto Jericho,§ a certain blind man was sitting by the way-side, begging : 36 and hearing a multitude going by, he asked what this meant. 37 And they told him, "Jesus of Nazareth   is passing by." 38 And he cried aloud, saying, "Jesus !	

\* Or, at the table of the exchangers.—The original import of *bank*, in this connection, exactly corresponds with that of *τραπεζα*.

† The brevity of St. Luke's narration will be obvious, on comparing ver. 7—10 with ver. 11, and this with ver. 28; it might even be supposed, but for ver. 5, that our Lord did not remain at all in the house of Zacchæus. Considering this brevity, there appears no reason why we should not suppose that he passed the night there, if this be found best to suit the train of the history.

‡ On the *locality* of this miracle, see the Note at the end of the Section.

§ The original, *εν τῷ ἐγγιζειν αὐτον εἰς Ἱεριχω*, might allow us to render, 'when he was drawing nigh *Jerusalem*, at Jericho'; (comp. ver. 31, and ch. xix. 29, 37): but as respects the difference between St. Luke's narrative, and that of the former Evangelists, this presents no direct advantage ; for, *after* recording the miracle, St. Luke expressly says, that Jesus 'entered and was passing through Jericho'; so that he must have considered the transaction as occurring before our Lord entered the city.

|| Or, the Nazorean, ὁ Ναζωραῖος ; or, the Nazarene, as in Matt. ii. 23.

MATT. XX.	MARK X.	LUKE XVIII.	JOHN
<p>Son of David!" <sup>31</sup> But the multitude rebuked them, that they might be silent: but they cried the more, saying, "Pity us, Lord! <i>thou</i> Son of David!" <sup>32</sup> And Jesus stood still, and called them, and said,</p> <p style="text-align: right;">"What do ye desire that I should do unto you?"</p> <p><sup>33</sup> They say unto him, "Lord! that our eyes may be opened." <sup>34</sup> And Jesus, moved with compassion, touched their eyes; and straightway their eyes received sight, and they followed him.</p>	<p>"Son of David! Jesus! pity me!" <sup>42</sup> And many rebuked him, that he might be silent: but he cried much more, "Son of David! pity me!" <sup>43</sup> And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, "Be of good courage! rise! he calleth thee." <sup>44</sup> And casting away his mantle, he arose and came to Jesus. <sup>45</sup> And Jesus answered and said unto him, "What dost thou desire that I should do unto thee?" And the blind man said unto him, "Rabboni!* that I may receive my sight." <sup>46</sup> And Jesus said unto him, "Go thy way; thy faith hath restored thee."† And straightway he received his sight, and followed him in the way.</p>	<p>Son of David! pity me!" <sup>39</sup> And they who went before rebuked him, that he might be silent: but he cried so much the more, "Son of David! pity me!" <sup>40</sup> And Jesus stood still, and commanded him to be brought unto him:</p> <p style="text-align: right;">and</p> <p>when he was come near, he asked him, "saying, "What dost thou desire that I should do unto thee?" And he said, "Lord! that I may receive my sight." <sup>42</sup> And Jesus said unto him, "Receive thy sight: thy faith hath restored thee."† <sup>43</sup> And immediately he received his sight, and followed him, glorifying God: and all the people having seen <i>it</i>, gave praise unto God.</p>	

\* *Or*, My Teacher (*or*, Master). The received Text has 'Ραββονι, which is the Syro-Chaldaic form of the pure Hebrew 'Ραββι, My Teacher, (*or* Master). The most approved reading is 'Ραββουρι, which represents the Galilean pronunciation of 'Ραββονι. The Rabbinical writings say that *Rabboni* is more dignified than *Rabbi*, and this than *Rab*, which simply signifies Master or Teacher. See Schleusner.

† 'Η πιστις σου σεσωκε σε. In Luke, the common translation is, 'hath saved thee'; in Mark, 'hath made thee whole.'

### *Note on the preceding Section.*

There are two considerable diversities in the narratives of this miracle : St. Matthew speaks of two blind men, while the other Evangelists mention one only ; and both Matthew and Mark expressly say that the miracle was wrought when our Lord was going out of Jericho, whereas St. Luke places it on his approaching that city. See Note § p. 193.

The first diversity presents no difficulty. From the mention of the name of Timæus, it is reasonable to suppose that he was a person well known at Jericho ; and at any rate, the history of Bartimæus is alone recorded, as he would himself tell it, or, (just as that of the maniac of Gadara, see Note \* p. 78,) owing to his being from some cause the most noted. St. Matthew having seen two blind men, speaks of two.

As to the second point, there is a real discrepancy : not, however, in the least affecting the credibility of the miracle, or the faithfulness of St. Luke ; and easily arising from the nature of his sources of information. His narrative of the approach of Jesus to Jerusalem, (ch. xviii. 15—43, continued in ch. xix. 29—38), is obviously derived from the same general source as that in Mark x. 13—34, continued in x. 46—xi. 10. Into that narrative, Mark (in common with Matthew) introduces the application of the mother and the sons of Zebedee, ch. x. 35—45 ; and St. Luke, introduces his record respecting Zacchæus, which was obviously a separate document, derived, we may reasonably suppose, from Zacchæus himself, or some one of his family. Let us suppose that the record which Luke had of the approach to Jerusalem, expressed the history in the words which he has himself given in ver. 35 : these (see the Note on the verse) leave the reader at liberty to refer the words ‘as he drew nigh,’ to *Jerusalem* (understood) ; just as in ch. xix. 29, ὡς ηγγισεν, εις Βηθφαγη και Βηθανιαν, προς το ορος το καλουμενον ελαιων, the original may well be rendered, and probably does mean, ‘as he drew nigh *Jerusalem*, at (or near) Bethphage and Bethany, at the mount called the *Mount of Olives*.’ In this case, εις Ἱεριχω would mean ‘at (or near) Jericho ;’ and nothing could be determined, *from the record alone*, as to the locality of the miracle. The more copious information possessed by Mark enabled him to determine this ; and he (as well as Matthew) has fixed it to the departure from Jericho—where, it may be observed, it is most probable that the blind men begging would take their station, as the concourse was towards Jerusalem for the Passover. In the ambiguity of the original record, which would naturally, in the train of events, lead any one to think of *the approach to Jericho*, St. Luke has so taken it,—inserting the record respecting Zacchæus, (which begins with our Lord’s entering and passing through Jericho), *after* the cure of Bartimæus. But for this, we might, with the other Gospels before us, have reasonably conjectured that St. Luke meant nothing more than that the miracle was wrought *at Jericho*, as our Lord was drawing nigh to Jerusalem.

In this view of the matter, the whole of the discrepancy resolves itself into the verbal ambiguity of the original record, the train of events leading to a natural, but, as it proves, erroneous interpretation of it.

Calvin (Harm. p. 265), says that Osiander imagines there were *four* blind men ; and that one was cured as Christ was entering Jericho, and another, and then two more, as he was going out : but he justly reprobates the supposition. His own supposition is, that the *application* of the blind man (with that of his companion) was made to our Lord as he was entering Jericho, but the cure actually wrought by him on his leaving the city. Close attention to the records of the first two Evangelists forbids the supposition that they thought so.—Macknight (in addition to two other explanations) adduces some reasons for supposing that Jericho consisted of an old and a new town ; and that the first two Evangelists speak of our Lord’s coming out from one, and St. Luke of his entering the other. But the supposition is destitute of the necessary evidence.

Mr. Greswell, (Diss. xii.), following a "mode of reconciliation" "not more recommended (he says) by its antiquity, than by its simplicity," supposes that there were "two miracles, each at different times, and on a different individual;" St. Luke recording one wrought on entering Jericho, St. Mark another on leaving it, and St. Matthew both of them together. But could St. Matthew, who was accompanying our Lord, have so recorded them, and yet placed both at his leaving Jericho? and is it probable that the circumstances of each miracle, if separate, could have so corresponded as we find them to do in Mark and Luke? Mr. Greswell's theory is quite untenable.

By those who have been accustomed to consider the effects of the ambiguities of language, and to observe the diversities in evidence, even when given by faithful and well-informed witnesses, and especially the diversities produced by these causes in the narratives drawn up from such testimony, the discrepancy which exists in relation to the *circumstances* of the miracle, cannot reasonably be thought to throw any impeachment on St. Luke's fidelity and diligence of research. In another case, (the cure of the Centurion's servant), his fuller and more precise information enables us to correct one particular in St. Matthew's brief record, (see p. 73), without in any way impeaching the faithfulness of the Apostle: here the advantages possessed by an eye-witness, and by another who would continually hear the circumstances of the last journey retraced by eye-witnesses, enable us to correct one particular in St. Luke's narrative, without in any way impeaching his fidelity or his diligence of research. This is the simplest way of viewing the matter; and "truth is simple."

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#### DATES OF THE OCCURRENCES IN PART VIII.

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##### *The Six Days ending with the Crucifixion.*

According to the Jewish modes of calculation, any time between the sunset on Saturday and the sunset on Sunday, i. e. the 9th of Nisan, would answer the designation 'six days before the Passover' in *John* xii. 1. (See Observations at the end of this Part). If our Lord passed the night of the 9th, at the house of Zacchæus, (see Note † p. 193), then he probably arrived at Bethany in the forenoon of Sunday. Upon this calculation, the following distribution may be made of the 'Six Days.'

Nisan	April	
9	ending at Sunset on	2. <i>Sunday.</i> Jesus arrives at Bethany: * the Supper at the house of Simon.
10		3. <i>Monday.</i> Public Entry into Jerusalem: † Voice in the Temple.
11		4. <i>Tuesday.</i> Miracle on the Barren Fig-tree: The Temple cleared.
12		5. <i>Wednesday.</i> The Last Day in the Temple: Prophecy on the Mount of Olives.
13		6. <i>Thursday.</i> Jesus at Bethany: in the Evening goes to Jerusalem.
14		7. <i>Friday.</i> The Crucifixion.

\* From St. Matthew's narrative, ch. xxi. 1., (see Sect. ii.), it would not have been known that our Lord even stopped at Bethany in his way to Jerusalem. Hastening to the public acts of the week, the Evangelist passes by the Supper at Bethany; and he adverts to it only in connection with the effect which the circumstances had produced on Judas's mind, at the time when this Apostle made his offer, to the High Priest and his partisans. Mark's agreement with Matthew in this arrangement, was most probably owing to his being in possession of a record which had been derived from the same source as Matthew's. The great correspondence between Mark and Matthew, after the Return of the Apostles, renders it probable that a record by St. Matthew, of that period of our Lord's Ministry, was in possession of St. Mark, who employed it in writing his Greek Gospel, making, of course, those additions which his own knowledge, as an inhabitant of Jerusalem, and a companion of the Apostle Peter, might be expected to supply.

† Mr. Greswell also (Diss. Vol. III. p. 19). refers to the Monday our Lord's "procession to the temple:" the common opinion, he properly observes, "rests on no better authority than that of prescription."

RECORDS OF CHRIST'S MINISTRY.

PART VIII.

FROM OUR LORD'S ARRIVAL AT BETHANY, TILL THE DAY ON WHICH HE ATE THE PASSOVER.

SECT. I.

Day of Christ's Arrival at Bethany : the Supper at Simon's House.\*

MATT. XXVI.	MARK XIV.	LUKE	JOHN XI. XII.
			<p><sup>55</sup> Now the passover of the Jews was nigh : and many went up to Jerusalem out of the country before the passover, to purify themselves. <sup>56</sup> They sought therefore for Jesus, and said among themselves, as they stood in the temple, "What think ye? that he will not come to the feast?" <sup>57</sup> Now both the Chief Priests and the Pharisees had given a commandment, that, if any man should know where he was, he should declare it, that they might take him.</p> <p>CH. XII. Jesus therefore six days before the passover came to Bethany where Lazarus was that</p>

\* The order of St. John is here followed, and οὐν, therefore, in ch. xii. 2, (except for his frequent employment of the word as little more than a connective), would be decisive in favour of it. Matthew and Mark obviously introduce the transaction in connection with the purposes of the Sanhedrim and the treachery of Judas, (see Note on Sect. viii.); and it is not difficult, therefore, to see why they might postpone it: but St. John's narrative gives no room for the supposition that he anticipated the time. The calm-judging Newcome, however, follows the order of Matthew and Mark; and in this he agrees with Marsh and other eminent critics.

MATT. XXVI.	MARK XIV.	LUKE	JOHN XII.
<p><sup>6</sup> Now when Jesus was at Bethany, in the house of Simon the leper, <sup>7</sup> a woman came unto him having an alabaster box of balsam, exceedingly costly, and poured it on his head, as he was at table.</p> <p><sup>8</sup> But when his disciples saw it, they had indignation, saying, "Wherefore is this waste?" <sup>9</sup> For this <i>balsam</i> might have been sold for much, and given to the poor."</p> <p><sup>10</sup> But Jesus knowing <i>this</i>, said unto them, "Why trouble ye the woman? for she hath done a good deed for me. <sup>11</sup> For ye have the poor always with you; but me ye have not always.</p> <p><sup>12</sup> For in that she hath poured this balsam upon my body, she hath done it for my burial. <sup>13</sup> Verily</p>	<p><sup>3</sup> AND when he was at Bethany, in the house of Simon the leper, as he was at table, a woman came having an alabaster box of balsam of spikenard, pure <i>and</i> very precious; and she brake the alabaster box, and poured it on his head.</p> <p><sup>4</sup> But there were some that had indignation within themselves, and said, "Wherefore was this waste of the balsam made? <sup>5</sup> for this balsam might have been sold for above three hundred denarii, and given to the poor." And they expressed displeasure against her.</p> <p><sup>6</sup> But Jesus said, "Let her alone; why trouble ye her? she hath done a good deed for me. <sup>7</sup> For ye have the poor always with you; and whensoever ye will ye can do them good: but me ye have not always. <sup>8</sup> She hath done what she could: she hath anointed my body before-hand for burial. <sup>9</sup> Verily</p>		<p>had been dead, whom he raised from the dead. <sup>2</sup> They made therefore a supper for him there; and Martha served: but Lazarus was one of them that were at table with him. <sup>3</sup> Mary therefore took a pound of balsam of spikenard, pure <i>and</i> very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the balsam. <sup>4</sup> One of his disciples, Judas Iscariot, son of Simon,* he who was about to deliver him up, saith therefore, <sup>5</sup> "Why was not this balsam sold for three hundred denarii, and given to the poor?"</p> <p><sup>6</sup> But he said this, not that he cared for the poor; but because he was a thief, and had the purse, and carried what was put <i>therein</i>.</p> <p><sup>7</sup> Jesus therefore said, "Let her alone: for the day of my burial, she hath kept this. <sup>8</sup> For the poor ye have always with you; but me ye have not always."</p>

\* Or, Judas, son of Simon, a man of Kariot

MATT. XXVI.	MARK XIV.	LUKE	JOHN XII.
I say unto you, Where-soever this gospel shall be preached in the whole world, this also which she hath done shall be spoken of for a memorial of her."	I say unto you, Where-soever this gospel shall be preached in the whole world, this also which she hath done shall be spoken of for a memorial of her."		<p><sup>9</sup> A great multitude of the Jews knew therefore that he was there : and they came not on account of Jesus only, but that they might also see Lazarus, whom he had raised from the dead.</p> <p><sup>10</sup> Now the Chief Priests consulted that they might put Lazarus also to death ; <sup>11</sup> because on account of him many of the Jews went away, and believed on Jesus.</p>

SECT. II.

THE FIRST DAY IN THE TEMPLE : Part I. Christ's Public Entry into Jerusalem : Miracles in the Temple.

MATT. XXI.	MARK XI.	LUKE XIX.	JOHN XII.*
AND when they drew nigh unto Jerusalem, and came to Bethphage, at the mount of Olives, then Jesus sent two disciples, <sup>2</sup> saying unto them, "Go ye into the village over against you, and straightway ye will find an ass tied, and a colt with her : loose <i>them</i> , and bring <i>them</i> unto me. <sup>3</sup> And if any one say aught unto you, ye	AND when they draw nigh to Jerusalem, at Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, <sup>2</sup> and saith unto them, "Go ye into the village over against you : and straightway on entering into it, ye will find a colt tied, whereon no man hath sat ; loose him, and bring him <i>hither</i> . <sup>3</sup> And if	<sup>29</sup> AND it came to pass, as he drew nigh, at Bethphage and Bethany, at the mount called <i>the</i> mount of Olives, he sent two of his disciples, <sup>30</sup> saying, "Go ye into the village over against you ; in which as ye enter, ye will find a colt tied, whereon no man hath ever sat : loose him, and bring him <i>hither</i> . <sup>31</sup> And	<sup>12</sup> ON the next day a great multitude who had come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>13</sup> took branches of palm trees, and went forth to meet him, and cried, "Hosanna ! Blessed <i>be</i> he that cometh in the name of the Lord ! the King of Israel " ! <sup>14</sup> Now Jesus, having procured a young ass, sat

\* The portion of St. John's Gospel in this Section may, in a Monotessaron, be conveniently interwoven with the other Gospels ; but it cannot be arranged so as to show the degree of correspondence with the others, except by much derangement of his narrative : this peculiarly marks the vivid recollection of the circumstances that most struck him when they occurred—in particular as connected with the resurrection of Lazarus, recorded by him alone.

MATT. XXI.	MARK XI.	LUKE XIX.	JOHN XII.
shall say, 'The Lord* hath need of them;' and straightway he will send† them."	any one say unto you, 'Why do ye this?' say ye, 'The Lord* hath need of him;' and straightway he will send† him hither."	if any one ask you, 'Why do ye loose him?' ye shall say thus unto him, 'Because the Lord* hath need of him.'"	thereon, according as it is written, <sup>15</sup> 'Fear not, daughter of Sion: behold, thy King cometh, sitting upon an ass's colt.' <sup>16</sup> (Now his disciples understood not these things at first: but when Jesus was glorified, then they remembered that these things were written of him, and <i>that</i> they had done these things for him). <sup>17</sup> The multitude therefore that was with him bare testimony that he called Lazarus out of the tomb, and raised him from the dead. <sup>18</sup> For this cause also the multitude met him, because they heard that he had done this miracle. <sup>19</sup> The Pharisees therefore said among themselves, "Perceive ye how ye prevail nothing? behold the world hath gone away after him."
<p><sup>4</sup> Now all was done, that it might be fulfilled which was spoken by the prophet, saying, <sup>5</sup> 'Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, even a colt the foal of an ass').† <sup>6</sup> And the disciples went, and did as Jesus commanded them,</p> <p><sup>7</sup> and brought the ass, and the colt, and put on them their garments; and he sat upon them. <sup>8</sup> And a very great multitude spread their garments in the way; and others cut down branches from the trees, and strewed</p>	<p><sup>4</sup> And they went their way, and found the colt tied at the door without, in a place where two ways met; and they loose it. <sup>5</sup> And some of them that stood there said unto them, "What do ye, loosing the colt?" <sup>6</sup> And they said unto them even as Jesus had commanded: and they let them go. <sup>7</sup> And they brought the colt to Jesus, and they cast their garments on him; and he sat upon him. <sup>8</sup> And many spread their garments in the way: and others cut down branches off the trees, and strewed <i>them</i> in</p>	<p><sup>32</sup> And they that were sent went their way, and found even as he had said unto them. <sup>33</sup> And as they were loosing the colt, the owners thereof said unto them, "Why loose ye the colt?" <sup>34</sup> And they said, "The Lord* hath need of him." <sup>35</sup> And they brought him to Jesus: and they threw their garments upon the colt, and they set Jesus on <i>him</i>.</p> <p><sup>36</sup> And as he went, they spread their garments in the way.</p>	

\* Or, the Master. In ver. 23, οἱ κυριοι is rendered *owners*.

† Griesbach reads αποστέλλει, in the present tense for the future. ‡ και πωλον υιον υποζυγιον.



MATT. XXI.	MARK XI.	LUKE XIX.	JOHN
<p><i>them</i> in the way.</p> <p><sup>9</sup> And the multitudes that went before, and those that followed, cried, saying, "Hosanna to the son of David! Blessed <i>be</i> he that cometh in the name of the Lord! Hosanna in the highest!"</p>	<p>the way. <sup>9</sup> And they that went before, and they that followed, cried, saying, "Hosanna! Blessed <i>be</i> he that cometh in the name of the Lord!</p> <p><sup>10</sup> Blessed <i>be</i> the kingdom of our father David, that <i>now</i> cometh! Hosanna in the highest!"</p>	<p><sup>37</sup> And as he was now drawing nigh, at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; <sup>38</sup> saying, "Blessed <i>be</i> the King that cometh in the name of the Lord! Peace in heaven, and glory in the highest!"</p> <p><sup>39</sup> And some of the Pharisees from among the multitude said unto him, "Rabbi! rebuke thy disciples."</p> <p><sup>40</sup> And he answered and said unto them, "I say unto you, If these should be silent, the stones would speedily cry out."</p> <p><sup>41</sup> And as he drew nigh, on beholding the city, he wept over it, <sup>42</sup> saying, "If thou didst know, even thou, even yet in this thy day, the things <i>relating</i> unto thy peace! but now they are hid from thine eyes. <sup>43</sup> For the days will come upon thee, when thine enemies will cast a trench about thee, and compass thee round, and keep thee in on every side, <sup>44</sup> and will overthrow thee to the ground, and thy children within thee, and</p>	<p>πληθος</p> <p>και</p>

MATT. XXI.	MARK XI.	LUKE XIX.	JOHN
<p><sup>10</sup> And when he entered into Jerusalem, all the city was moved, saying, "Who is this?" <sup>11</sup> And the multitudes said, "This is Jesus the prophet, from Nazareth of Galilee."*</p> <p><sup>14</sup> And the blind and the lame came to him in the temple; and he healed them.</p> <p><sup>15</sup> But when the Chief Priests and the Scribes saw the wonderful things that he did, and the children crying in the temple, and saying, "Hosanna to the son of David!" they were moved with indignation, <sup>16</sup> and said unto him, "Hearest thou what these say?" And Jesus saith unto them, "Yea; have ye never read, 'Out of the mouth of babes and sucklings thou hast perfected praise?'"</p> <p><sup>17</sup> And he left them, and when he had</p>	<p><sup>11</sup> And Jesus entered into Jerusalem, and into the temple:</p> <p><i>Ps. 8; 2.</i></p> <p>looked round about</p>	<p>not leave in thee one stone upon another; because thou knewest not the time of thy visitation."</p>	

\* Here St. Matthew introduces the second cleansing of the Temple, Sect. iv. Apparently hastening to the important transactions of the last day in the Temple, of which he has transmitted peculiarly full records, he has given the previous transactions with so much brevity, and with so little of his usual distinctness, that it could not have been ascertained from his Gospel alone that the *last* was the *third* day. On the other hand, St. Mark, who was a resident in Jerusalem, and likely to be peculiarly attentive to the details of that period, as far as they could be known to him, is very distinct in his records of it, and clearly specifies *three* days; assigning to each its peculiar circumstances. On this account, the present arrangement here follows that of St. Mark; in which it agrees with Newcome's and Greswell's, &c.

MATT. XXI.	MARK XI.	LUKE	JOHN
the city into Bethany, and lodged there.*	upon all things, the even-tide being now come, he went out unto Bethany with the twelve.*		John 12 ; 36.

SECT. III.

*THE FIRST DAY IN THE TEMPLE: Part II. The Voice in the Temple. General Observations of the Evangelist. Declaration of Christ respecting the Authority of his Word.*

MATT.	MARK	LUKE	JOHN XII.
			<p><sup>20</sup> Now there were certain Greeks among them that came up to worship at the feast. <sup>21</sup> These therefore came to Philip, (he that <i>was</i> from Bethsaida of Galilee), and besought him, saying, "Sir, we desire to see Jesus." <sup>22</sup> Philip cometh and telleth Andrew: and, again, Andrew and Philip tell Jesus. <sup>23</sup> But Jesus answered them, saying, "The hour hath come, that the Son of man should be glorified. <sup>24</sup> Verily, verily, I say unto you, Unless a grain of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit. <sup>25</sup> He that loveth his life will lose it ; and he that hateth his life in this world, will keep it unto everlasting life. <sup>26</sup> If any man serve me, let him follow me ; and where I am, there shall my servant also be : if any man serve me, him will the Father honour. <sup>27</sup> Now is my soul troubled ; and what shall I say ? Father, save me from this hour !—but for this cause I came unto this hour. <sup>28</sup> Father, glorify thy name !" There came therefore a voice from heaven, "I have both glorified it, and I will glorify it again." <sup>29</sup> 'The multitude therefore, that stood <i>by</i> and heard, said that it thundered : others said, "An angel spake to him." <sup>30</sup> Jesus answered and said, "This voice came not</p>

\* It is not probable that the first two Evangelists could be acquainted, at least in detail, with that most impressive and important fact, the Voice in the Temple, (which, with its connected occurrences, St. John alone has recorded) ; or they surely would have made some reference to it. The extent of the Temple-courts, and the circumstances attending the arrival of the Galilean disciples in Jerusalem at this time,—which would naturally lead them, if they remained in the Temple, to go among the various groups of their friends and acquaintances who would be flocking to it,—may sufficiently account for their not being witnesses of the solemn scene : indeed, it is obvious, from ver. 21 and 22, that the Apostles did not all keep around their Lord at that time. The events which soon followed would prevent its being dwelt upon by those who had not been themselves present.—It does not appear necessary, and it would be very inconvenient, to transfer the closing verses of Sect. ii. to the end of Sect. iii.

MATT.	MARK	LUKE	JOHN XII.
			for my sake, but for your sake. <sup>31</sup> Now is the judgment of this world: now will the ruler of this world be cast out. <sup>32</sup> And when I have been lifted up from the earth, I shall draw all <i>men</i> unto myself.” <sup>33</sup> (Now this he said, signifying by what death he was about to die). <sup>34</sup> The multitude answered him, “ We have heard out of the law that the Christ abideth for ever: and how sayest thou that the Son of man must be lifted up? who is this Son of man?” <sup>35</sup> Jesus said therefore unto them, “ Yet a little while the light is with you. Walk while ye have the light, lest darkness come upon you: and he that walketh in darkness, knoweth not whither he goeth. <sup>36</sup> While ye have the light believe in the light, that ye may be sons of light.”
<i>Matt. 21; 17.</i>	<i>Mark 11: 11.</i>		These things spake Jesus, and departed and hid himself from them.
		<i>ivα</i>	<sup>37</sup> But though he had done so many miracles before them, they believed not in him: <sup>38</sup> so that the word of Isaiah the prophet was fulfilled, which he spake, ‘ Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed!’
		<i>Is. 53; 1.</i>	<sup>39</sup> Therefore they could not believe, because Isaiah said again, <sup>40</sup> ‘ He hath blinded their eyes, and hardened their heart; that they should not see with <i>their</i> eyes, nor understand with <i>their</i> heart, and be converted, and I should heal them.’* <sup>41</sup> These things Isaiah said, when he saw his glory, and spake concerning him.
		<i>Is 6; 10.</i>	<sup>42</sup> Nevertheless even from among the Rulers many believed in him: but on account of the Pharisees they did not confess <i>him</i> , lest they should be put out of the synagogue: <sup>43</sup> for they loved the glory of men, more than the glory of God.
			<sup>44</sup> Now Jesus cried and said,† “ He that believeth on me, believeth not on me, but on him that sent me: <sup>45</sup> and he that seeth me, seeth him that sent me. <sup>46</sup> I have come <i>as</i> a light into the world, that every one who believeth on me may not abide in darkness. <sup>47</sup> And if any man hear my words, and

\* Or, (as *Archbp. Newcome* renders it), so that they see not with *their* eyes, nor understand with *their* heart, and turn, that I should heal them.

† Mr. Greswell and other Harmonists place the following all-important declaration, on the last day in the Temple. There is nothing which absolutely decides its true position: and it is deemed best to leave it in its connection, familiar as this is to the mind. Indeed there is no improbability in the supposition that our Lord had *previously* uttered it in the Temple, on *this first day*; and this arrangement appears better to suit the calm dignity of the declaration itself, compared with the characteristics of the last day.

MATT.	MARK	LUKE	JOHN XII.
			believe not, I judge him not ; for I came not to judge the world, but to save the world. <sup>48</sup> He that rejecteth me, and receiveth not my words, hath one that judgeth him ; the word which I have spoken, that shall judge him in the last day. <sup>49</sup> For I have not spoken of myself ; but the Father who sent me, he gave me a commandment, what I should say, and what I should speak. <sup>50</sup> And I know that his commandment is everlasting life : what things I speak therefore, even as the Father said unto me, so I speak."

SECT. IV.

THE SECOND DAY IN THE TEMPLE.—The Miracle on the Barren Fig-tree : the Temple cleared.

MATT. XXI.	MARK XI.	LUKE XIX.	JOHN
<p><sup>18</sup> Now in the morning as he was returning to the city, he was hungry. <sup>19</sup> And when he saw a * fig-tree near the way, he went to it, and found nothing on it but leaves only ;</p> <p>and he saith unto it, " Let there be no fruit on thee hereafter for ever." And immediately the fig-tree withered away.†</p>	<p><sup>12</sup> AND on the morrow, when they had come forth from Bethany, he was hungry : <sup>13</sup> and seeing a fig-tree from afar off, having leaves, he went to it, if perchance he might find any thing thereon ; (and when he came to it, he found nothing but leaves) ; for it was not yet the time of figs.† <sup>14</sup> And he answered and said unto it, " Let no one eat fruit of thee hereafter for ever." And his disciples heard it.</p>		

\* Or, a single fig-tree, *συκην μίαν*

† Or, the season of *gathering* figs.—The meaning is the same. As the fig-season had not arrived, there was reason to expect that figs would be found on the tree, though not yet ripe. The fruit of the fig-tree is produced not from the smaller shoots, as in most trees, but from the trunk and large branches, and it would be necessary to come close to it, before it could be seen whether there were fruit on it. For a similar parenthesis to the above, in this Gospel, see ch. xvi. 3, 4.

‡ From the compressed narrative given by St. Matthew, it would not have been known that the observation of the Disciples which he next records was made on the following morning, when Jesus was again going from Bethany to the Temple ; but on this, St. Mark is quite explicit. See the next Section.

MATT. XXI.	MARK XI.	LUKE XIX.	JOHN
<p><sup>12</sup> And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,</p> <p><sup>13</sup> and saith unto them, "It is written, 'My house shall be called a house of prayer;' but ye have made it a den of robbers." *</p>	<p><sup>15</sup> And they come to Jerusalem : and he entered into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves : <sup>16</sup> and did not suffer any one to carry a vessel through the temple. <sup>17</sup> And he taught, saying unto them, "Is it not written, 'My house shall be called a house of prayer for all nations' ? but ye have made it a den of robbers." *</p> <p><sup>18</sup> And the Scribes and the Chief Priests heard it ; and they sought how they might destroy him : for they feared him, because all the multitude were astonished at his teaching.</p> <p><sup>19</sup> And when evening came, he went forth out of the city.</p>	<p><sup>45</sup> AND he entered into the temple, and began to cast out them that sold therein and bought ;</p> <p><sup>46</sup> saying unto them, "It is written, 'My house is a house of prayer : ' but ye have made it a den of robbers." *</p> <p><sup>47</sup> And he taught daily in the temple. But the Chief Priests and the Scribes, and the Chiefs of the people,† sought to destroy him ; <sup>48</sup> and could not find what they should do : for all the people were eagerly attentive to hear him.‡</p>	<p><i>Is. 56; 7.</i> <i>Jer. 7; 11.</i></p>

\* Clausen places these passages with John ii. 13-22, referring them to the First Passover : Mann and Priestley (Obs. on Harm. Sect. xv.) transfer that portion to the present period, referring it to the Last Passover. The arguments of the latter are quite insufficient to authorize us to derange the obviously-intentional order of St. John ; and indeed there appears to me a peculiar fitness in the conduct and words of our Lord as recorded by him, to the period to which he refers them. For Clausen's opinion, I see no reason that would not justify us in any departure from the testimony of the other Evangelists, as to time and circumstances. These latter, when duly considered, present a marked difference from the circumstances at the First Passover ; our Lord's reprehension being much more severe, and without any immediate interference on the part of the Priests.

† Οἱ πρῶτοι, equivalent to οἱ πρεσβύτεροι in Matt. xxi. 23.

‡ / it. hung upon him listening, ἐξέκρεματο αὐτοῦ ἀκουῶν.

SECT. V.

*THE LAST DAY IN THE TEMPLE.* § 1. *On the Way to Jerusalem, the Disciples observe the Withered Fig-Tree: Christ's Declarations thereon.*—§ 2. *In the Temple, the Sanhedrim demand his Authority.*—§ 3. *Parable of the Two Sons.*—§ 4. *The Vineyard let out to Husbandmen.*—§ 5. *The Marriage-Feast.*—§ 6. *On Tribute to Cæsar.*—§ 7. *Respecting the Resurrection.*—§ 8. *The Great Commandment.*—§ 9. *Our Lord questions the Pharisees.*—§ 10. *His Approbation of the Poor Widow.*—§ 11. *His Final Discourse, denouncing the Scribes and Pharisees.*—§ 12. *On leaving the Temple, he foretells its Utter Destruction.*

MATT. XXI.	MARK XI.	LUKE XX.	JOHN
§ 1.	§ 1.		
<p>20 AND when the disciples saw it,* they wondered, saying, "How soon† the fig-tree is withered away!" 21 But Jesus answered and said unto them, "Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what hath been done to the fig-tree, but even if ye shall say unto this mountain, 'Be thou removed, and be thou cast into the sea,' it shall come to pass.</p> <p>22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive."</p>	<p>20 AND in the morning, as they passed by, they saw the fig-tree withered away from the roots. 21 And Peter, recollecting, saith unto him, "Rabbi! behold, the fig-tree which thou cursedst‡ is withered away." 22 And Jesus answering saith unto them, "Have faith in God. 23 For verily I say unto you, Whosoever shall say unto this mountain, 'Be thou removed, and be thou cast into the sea;' and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have whatsoever he saith. 24 Wherefore I say unto you, Whatsoever things ye ask, when praying, believe that ye are receiving them, and ye shall have them. 25 And when ye stand praying,</p>		

\* See Sect. iv. p. 205.

† παραχρημα, as in ver. 19.

‡ Or, didst devote to destruction. The original is from καταρασμαι. From our associations with the word curse, the common rendering is apt to convey an erroneous impression. We know, however, what our Lord actually said when he "cursed" the fig-tree; and must explain the expression of Peter by it.

MATT. XXI.	MARK XI.	LUKE XX.	JOHN
	<p>forgive, if ye have any <i>complaint</i> against any one; that your Father also who is in heaven may forgive you your offences. <sup>26</sup> But if ye do not forgive, neither will your Father who is in heaven forgive your offences."</p>		
§ 2.	§ 2.	§ 2.	
<p><sup>23</sup> And when he had come into the temple, the Chief Priests and the Elders of the people came unto him as he was teaching, and said, "By what authority doest thou these things? and who gave thee this authority?" <sup>24</sup> But Jesus answered and said unto them, "I also will ask you one thing; which if ye tell me, I also will tell you by what authority I do these things: <sup>25</sup> Whence was the baptism of John? from heaven, or from men?" And they reasoned with themselves, saying, "If we should say, 'From heaven,' he will say unto us, 'Why therefore did ye not believe him?' <sup>26</sup> but if we should say, 'From men,' we fear the multitude; for all hold John as a prophet."</p> <p><sup>27</sup> And they answered Jesus, and said, "We do not know."</p> <p>And he said unto them, "Neither</p>	<p><sup>27</sup> And they come again to Jerusalem: and as he was walking in the temple, there come to him the Chief Priests, and the Scribes, and the Elders, <sup>28</sup> and say unto him, "By what authority doest thou these things? and who gave thee this authority, that thou shouldst do these things?" <sup>29</sup> But Jesus answered and said unto them, "I also will ask of you one thing; and do ye answer me, and I will tell you by what authority I do these things: <sup>30</sup> Was the baptism of John from heaven, or from men? answer me."</p> <p><sup>31</sup> And they reasoned among themselves saying, "If we should say, 'From heaven,' he will say, 'Why therefore did ye not believe him?' <sup>32</sup> but if we should say, 'From men,'"—they feared the people; for all men held, as to John, that he was indeed a prophet.</p> <p><sup>33</sup> And they answer and say unto Jesus, "We do not know." And Jesus answereth and saith unto them, "Neither do I</p>	<p>And it came to pass, on one of those days, as he was teaching the people in the temple, and declaring <i>his</i> glad tidings, the Chief Priests and the Scribes came up with the Elders, <sup>2</sup> and spake unto him, saying, "Tell us, by what authority thou doest these things? or who is he that gave thee this authority?" <sup>3</sup> But he answered and said unto them, "I also will ask you one thing; and tell me:</p> <p><sup>4</sup> Was the baptism of John from heaven, or from men?" <sup>5</sup> And they reasoned together among themselves, saying, "If we should say, 'From heaven,' he will say, 'Why therefore did ye not believe him?' <sup>6</sup> but if we should say, 'From men,' all the people will stone us; for they are persuaded that John was a prophet."</p> <p><sup>7</sup> And they answered, that they did not know whence it was. <sup>8</sup> And Jesus said unto them, "Neither do I tell you</p>	



MATT. XXI.	MARK XL. XII.	LUKE XX.	JOHN
<p>do I tell you by what authority I do these things.</p> <p>§ 3.</p> <p>“ But what think ye? A man had two sons; and he came to the first, and said, ‘ Son, go, work to-day in my vineyard.’ ” And he answered and said, ‘ I will not:’ but he afterward changed his mind, and went. ” And he came to the other, and said likewise. And he answered and said, ‘ I go, sir:’ yet he went not. ” Which of these two did the will of his father? ” They say unto him, “ The first,” Jesus saith unto them, “ Verily I say unto you, The publicans and the harlots go before you into the kingdom of God. ” For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, changed not your minds afterward, so as to believe him.</p> <p>§ 4.</p> <p>“ Hear ye another parable: There was a householder,* who planted a vineyard, and set a hedge around it, and dug a winepress in it, and built a tower; and let it out to husbandmen, and went to another</p>	<p>tell you by what authority I do these things.”</p> <p>οὐ θελω</p> <p>εγω κυρις</p> <p>§ 4.</p> <p>CH. XII. And he began to say unto them in parables: “ A man planted a vineyard, and set a hedge around it, and dug a winepress, and built a tower, and let it out to husbandmen, and went to another country.</p>	<p>by what authority I do these things.</p> <p>§ 4.</p> <p>“ And he began to speak to the people this parable: “ A man planted a vineyard, and let it out to husbandmen, and went to another country for a long time. ” And at the season he sent a servant† to the husband-</p>	

\* Here the common translation neglects ανθρωπος. So also in Matt. xviii. 23.

† Or, slave. And so throughout.

MATT. XXI.	MARK XII.	LUKE XX.	JOHN
country. <sup>34</sup> Now when the season of the fruits drew near, he sent his servants to the husbandmen, to receive the fruits of it. <sup>35</sup> And the husbandmen took his servants, and beat one, and killed another, and stoned another. <sup>36</sup> Again, he sent other servants more than the first: and they did unto them likewise. <sup>37</sup> But last of all he sent unto them his son, saying, 'They will reverence my son.' <sup>38</sup> But when the husbandmen saw the son, they said among themselves, 'This is the heir; come, let us kill him, and let us seize on his inheritance.' <sup>39</sup> And they took him, and cast him out of the vineyard, and slew him. <sup>40</sup> When therefore the lord of the vineyard cometh, what will he do unto those husbandmen?' <sup>41</sup> They say unto him, "He will wretchedly destroy those wretched men, and will let out the vineyard unto other husbandmen, who will render him the fruits in their seasons." <sup>42</sup> Jesus saith unto them, "Have ye never read in the scriptures, 'The stone which the builders rejected, this hath become the head of the corner: this is the Lord's doing,* and it is wonderful in our eyes?'	<sup>2</sup> And at the season he sent to the husbandmen a servant, that he might receive of the husbandmen from the fruit of the vineyard. <sup>3</sup> And they took him, and beat him, and sent him away empty. <sup>4</sup> And again he sent unto them another servant; and him they stoned and wounded in the head, and sent him away shamefully treated. <sup>5</sup> And he sent another; and him they killed; and many others; they beating some, and killing others. <sup>6</sup> Still, therefore, having one son, his beloved, he sent him also unto them last, saying, 'They will reverence my son.' <sup>7</sup> But those husbandmen said among themselves, 'This is the heir; come let us kill him, and the inheritance will be ours.' <sup>8</sup> And they took him, and killed him, and cast him forth out of the vineyard. <sup>9</sup> What therefore will the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others. <sup>10</sup> Have ye not read this scripture; 'The stone which the builders rejected, this hath become the head of the corner: <sup>11</sup> this was the Lord's doing,* and it is wonderful in our eyes?'	men, that they might give him from the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. <sup>11</sup> And he moreover sent another servant: and they beat him also, and having treated him shamefully, sent him away empty. <sup>12</sup> And he moreover sent a third: but they wounded him also, and cast him out. <sup>13</sup> But the lord of the vineyard said, 'What shall I do? I will send my beloved son: perhaps when they see him they will reverence him.' <sup>14</sup> But when the husbandmen saw him, they reasoned among themselves, saying, 'This is the heir: come, let us kill him, that the inheritance may be ours.' <sup>15</sup> And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? <sup>16</sup> He will come and destroy these husbandmen, and will give the vineyard to others." And when they heard it, they said, "Far be this from us!" <sup>17</sup> And he looked at them, and said, "What therefore is this that is written, 'The stone which the builders rejected, this hath become the head of the corner?'	

Ps. 118; 22.

\* παρα Κυρίου εγενετο. Lit. Let it not be, μη γενοιτο.

MATT. XXI. XXII.	MARK XII.	LUKE XX.	JOHN
<p><sup>43</sup> Therefore I say unto you, The kingdom of God will be taken from you, and will be given to a nation bringing forth the fruits thereof. <sup>44</sup> And he that shall fall on this stone, will be broken <i>by it</i>: but on whomsoever it shall fall, it will crush him to pieces.”</p> <p><sup>45</sup> And when the Chief Priests and the Pharisees had heard his parables, they knew that he spake concerning them. <sup>46</sup> Yet when they sought to take him, they feared the multitudes, because they held him as a prophet.</p> <p>§ 5.</p> <p>CH. XXII. And Jesus answered and spake unto them again in parables, saying, <sup>2</sup> “The kingdom of heaven is like a king who made a marriage-feast for his son, <sup>3</sup> and sent forth his servants to summon* them that had been invited to the marriage-feast: and they would not come. <sup>4</sup> Again he sent forth other servants, saying, “Tell them who have been invited, Behold, I have prepared my dinner: my oxen and fatlings <i>have been</i> killed, and all things <i>are</i> ready: come ye to the marriage-feast.” <sup>5</sup> But some slighted <i>the message</i>, and went away, one to his farm, another to his merchan-</p>	<p><sup>12</sup> And they sought to take him, (yet feared the multitude): for they knew that he spake the parable against them: and they left him, and went away.</p> <p><i>ανθρωπω βασιλει</i></p>	<p><sup>18</sup> Every one that shall fall upon that stone will be broken <i>by it</i>: but on whomsoever it shall fall, it will crush him to pieces.”</p> <p><sup>19</sup> And that same hour the Chief Priests and the Scribes sought to lay hands on him; (yet they feared the people): for they knew that he spake this parable against them.</p>	

\* The verb is *καλεω* in both places. In ancient times the invitation was twice given; the second time when the feast was ready. See *Kuluoel*.

MATT. XXII.	MARK XII.	LUKE XX.	JOHN
<p>dize : <sup>6</sup> and the remnant took his servants, and treated <i>them</i> insolently, and slew <i>them</i>. <sup>7</sup> But the king, having heard <i>thereof</i>, was angry : and he sent his armies, and destroyed those murderers, and burned up their city. <sup>8</sup> Then he saith to his servants, ‘ The marriage-feast is ready, but they who were invited were not worthy. <sup>9</sup> Go ye therefore into the public places,<sup>*</sup> and as many as ye find, invite to the marriage-feast.’ <sup>10</sup> And those servants went forth into the streets, and gathered together all as many as they found, both bad and good : and the marriage-feast was filled with guests. <sup>11</sup> But when the king came in to see the guests, he saw there a man who had not put on a marriage-garment : <sup>12</sup> and he saith unto him, ‘ Friend, how camest thou in hither not having a marriage-garment ? ’ And he was speechless. <sup>13</sup> Then said the king to the attendants, ‘ Bind him hand and foot, and take him away, and cast <i>him</i> into the outer darkness ; there will be weeping and gnashing of teeth.’ <sup>14</sup> For many are invited, but few chosen.”</p>	<p>ὁδούς,  τοὺς ἀνακειμένους  ἕταιρε</p>		

<sup>\*</sup> Ἐπὶ τὰς διαζόδους τῶν ὁδῶν. The most probable meaning of these words is—those parts of a city in which the streets or roads terminate. See Kuinoel and Schlenger.

MATT. XXII.	MARK XII.	LUKE XX.	JOHN
<p>§ 6.</p> <p><sup>13</sup> Then the Pharisees went and took counsel how they might ensnare him in discourse. <sup>14</sup> And they send to him their own disciples with the Herodians, saying, "Rabbi, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou lookest not at the person of men. <sup>17</sup> Tell us therefore what thou thinkest: Is it lawful to give tribute unto Cæsar, or not?" <sup>18</sup> But Jesus knew their wickedness, and said, "Why do ye try me ye hypocrites? <sup>19</sup> show me the tribute money." And they brought unto him a denarius. <sup>20</sup> And he saith unto them, "Whose is this image and inscription?" <sup>21</sup> They say unto him, "Cæsar's." Then saith he unto them, "Render therefore unto Cæsar, the things <i>which are</i> Cæsar's: and unto God, the things <i>which are</i> God's." <sup>22</sup> And when they heard <i>these words</i>, they wondered; and they left him, and went away.</p>	<p>§ 6.</p> <p><sup>13</sup> And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in discourse. <sup>14</sup> And when they came, they say unto him, "Rabbi, we know that thou art true, and carest not for any one: for thou lookest not at the person of men, but teachest the way of God in truth: Is it lawful to give tribute unto Cæsar, or not? <sup>15</sup> Should we give, or should we not give?" But he perceived their hypocrisy, and said unto them, "Why do ye try me? bring me a denarius, that I may see it." <sup>16</sup> And they brought <i>one</i>.</p> <p>And he saith unto them, "Whose is this image and inscription?" And they said unto him, "Cæsar's." <sup>17</sup> And Jesus answering said unto them, "Render unto Cæsar the things <i>which are</i> Cæsar's, and unto God the things <i>which are</i> God's." And they wondered at him.</p>	<p>§ 6.</p> <p><sup>20</sup> And they watched <i>him</i>, and sent men suborned <i>by them</i>, hypocritically pretending to be righteous, that they might lay hold of his discourse, in order to deliver him up unto the power and authority of the governor. <sup>21</sup> And they questioned him, saying, "Rabbi, we know that thou speakest and teachest rightly, and dost not respect the person of <i>any</i>, but teachest the way of God in truth: <sup>22</sup> Is it lawful for us to give tribute unto Cæsar, or not?" <sup>23</sup> But he understood their craftiness, and said unto them, "Why do ye try me? <sup>24</sup> Show me a denarius. Whose image and inscription hath it?" They answered and said, "Cæsar's." <sup>25</sup> And he said unto them, "Render therefore unto Cæsar the things <i>which are</i> Cæsar's, and unto God the things <i>which are</i> God's." <sup>26</sup> And they could not lay hold of his words before the people: and they wondered at his answer, and kept silence.</p>	
<p>§ 7.</p> <p><sup>23</sup> In that day there came to him Sadducees, who say that there is no resurrection: and they questioned him, <sup>24</sup> saying, "Rabbi, Moses said, 'If any one die,</p>	<p>§ 7.</p> <p><sup>18</sup> And there come unto him Sadducees, who say that there is no resurrection: and they questioned him, saying, <sup>19</sup> "Rabbi, Moses wrote for us, if the</p>	<p>§ 7.</p> <p><sup>27</sup> Now certain of the Sadducees, who deny that there is a resurrection, came to <i>him</i>, and questioned him, <sup>28</sup> saying, "Rabbi, Moses wrote for us, if the</p>	

[illegible]

MATT. XXII.	MARK XII.	LUKE XX.	JOHN
not God of the dead, but of the living.”	is not God of the dead, but of the living ; ye therefore err greatly.”	not God of the dead, but of the living: for all live unto him.	
<p>33 And when the multitude heard <i>this</i>, they were astonished at his teaching.</p>			
§ 8.	§ 8.	§ 8.	
<p>34 But when the Pharisees heard that he had put the Sadducees to silence, they were gathered together for the same purpose. 35 And one of them, a lawyer, asked <i>him</i> a question, trying him, and saying, “ Rabbi! which <i>is</i> the great commandment in the law?” 37 Jesus said unto him, “ ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind:’</p>	<p>31 And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him <i>this</i> question, “ Which is the first commandment of all?” 39 And Jesus answered him, “ The first commandment of all is, ‘ Hear, O Israel, The Lord our God is one Lord:’ 30 and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:’</p>	<p>39 And certain of the Scribes answered and said, “ Rabbi! thou hast said well.”</p>	
<p>38 this is the first and great commandment. 39 And the second <i>is</i> like it, ‘ Thou shalt love thy neighbour as thyself.’ 40 On these two commandments hang the whole law and the prophets.”</p>	<p>this <i>is</i> the first commandment. 31 And the second <i>is</i> like it, <i>namely</i> this, ‘ Thou shalt love thy neighbour as thyself.’ There is no other commandment greater than these.” 32 And the Scribe said unto him, “ Well, Rabbi! thou hast spoken in truth: for there is one <i>God</i>; and there is none other but he:† 33 and to love him with all the heart, and with all the understanding, and with all the soul,</p>		

Deut. 6; 1, 5.

\* Or, The Lord, our God, the Lord is one, Κυριος, ὁ Θεος ἡμῶν, Κυριος εἷς ἐστι.

† Or, Well, Rabbi, thou hast said with truth, ‘ He is one’; (or, ‘ The Lord is one’;) and there is no other except him. Griesbach reads, ὅτι εἷς ἐστι, καὶ οὐκ ἄλλος.

MATT. XXII.	MARK XII.	LUKE XX. XXI.	JOHN
<p>§ 9.</p> <p><sup>41</sup> Now the Pharisees being gathered together, Jesus questioned them, <sup>42</sup> saying, "What think ye concerning the Christ? whose son is he?" They say unto him, "<i>The son of David.</i>" <sup>43</sup> He saith unto them, "Why therefore doth David by the spirit call him <i>his</i> lord, saying, "<i>'The Lord said unto my lord, Sit thou on my right hand, till I make thine enemies thy footstool.'</i>" <sup>44</sup> If David therefore call him <i>his</i> lord, how is he his son?"</p> <p><sup>45</sup> And no one was able to answer him a word, nor did any one dare from that day* to question him any more.</p>	<p>and with all the strength, and to love <i>one's</i> neighbour as oneself, is more than all whole burnt-offerings and sacrifices."</p> <p><sup>34</sup> And Jesus seeing him, that he answered discreetly, said unto him, "Thou art not far from the kingdom of God."</p> <p>And no one durst question him any more.</p> <p>§ 9.</p> <p><sup>35</sup> And Jesus answered and said, as he was teaching in the temple, "Why say the Scribes, The Christ is the son of David? <sup>36</sup> For David himself said by the holy spirit, '<i>The Lord saith to my lord, Sit thou on my right hand, till I make thine enemies thy footstool.</i>'" <sup>37</sup> Therefore David himself calleth him <i>his</i> lord; and whence is he his son?" And the great multitude heard him gladly.</p> <p>§ 10.</p> <p><sup>41</sup> And Jesus sat over against the treasury, and beheld how the multitude cast money into the treasury. And many rich men cast in much. <sup>42</sup> And</p>	<p><sup>40</sup> And they no more durst question him on any thing.</p> <p>§ 9.</p> <p><sup>41</sup> And he said unto them,</p> <p>"Why say they that the Christ is the son of David? <sup>42</sup> Yet David himself saith in the book of Psalms, '<i>The Lord said unto my lord, Sit thou on my right hand, till I make thine enemies thy footstool.</i>'" <sup>43</sup> David therefore calleth him <i>his</i> lord, and how is he his son?"</p> <p>§ 10.</p> <p>CH. XXI. And he looked up, and saw the rich casting their gifts into the treasury.</p> <p><sup>2</sup> And</p>	<p><i>Ps.</i> 110; 1.</p>

\* Or, from that time—since the next discourse of our Lord (*Matt.* xxiii.) was obviously delivered just before he finally left the Temple; (probably, like those preceding, in the Outer Court—say in Solomon's Portico). For the same reason, the record respecting the Widow is here placed before that discourse.



MATT. XXIII.	MARK XII.	LUKE XXI. XX.	JOHN
<p>§ 11.</p> <p>Then spake Jesus to the multitudes, and to his disciples, <sup>2</sup> saying, "The Scribes and the Pharisees sit in the seat of Moses: <sup>3</sup> all things therefore, whatsoever they tell you to observe, observe and do; but do not according to their works: for they say, and do not. <sup>4</sup> For they bind heavy burdens and grievous to be borne, and lay <i>them</i> on men's shoulders; but they themselves are not willing to move them with one of their fingers. <sup>5</sup> Now all their works they do in order to be seen by men. And they make broad their phylacteries, and enlarge the borders* of their garments, <sup>6</sup> and love the chief place at feasts, and the chief seats in the synagogues, <sup>7</sup> and salutations in the market-</p>	<p>there came a poor widow, and she cast in two mites, (which make a farthing). <sup>43</sup> And he called unto <i>him</i> his disciples, and said unto them, "Verily I say unto you, This poor widow hath cast in more than all who have cast into the treasury: <sup>44</sup> for they all have cast in from their abundance, but she from her poverty hath cast in all that she had, <i>even</i> all her living."</p> <p>§ 11.</p> <p><sup>28</sup> And he said unto them in his teaching,</p> <p>"Beware of the Scribes, who desire to walk in long robes, and <i>desire</i> salutations in the market-places, <sup>30</sup> and the chief seats in the synagogues, and the chief places at feasts:</p>	<p>he saw also a certain poor widow casting in thither two mites.</p> <p><sup>3</sup> And he said, "Truly I say unto you, This poor widow hath cast in more than all: <sup>4</sup> for all these have cast in from their abundance unto the offerings of God: but she from her poverty hath cast in all the living that she had."</p> <p>§ 11.</p> <p>CH. XX. <sup>45</sup> Now while all the people heard, he said unto his disciples,</p> <p><sup>46</sup> "Take heed of the Scribes, who desire to walk in long robes, and love salutations in the market-places, and the chief seats in the synagogues, and the chief places at feasts;</p>	

\* Or, fringes. See Numb. xv. 38, 39.



MATT. XXIII.	MARK XII.	LUKE XX.	JOHN
<p>a son of hell than yourselves. <sup>16</sup> Woe for you, blind guides! who say, 'Whosoever shall swear by the temple, it is nothing; but [whosoever shall swear by the gold of the temple, he is bound by his oath.]' <sup>17</sup> Foolish and blind! for which is greater? the gold, or the temple that sanctifieth the gold? <sup>18</sup> And 'Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is bound by his oath.' <sup>19</sup> Foolish and blind! for which is greater? the gift, or the altar that sanctifieth the gift? <sup>20</sup> He therefore that sweareth by the altar, sweareth by it, and by all things thereon. <sup>21</sup> And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. <sup>22</sup> And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon. <sup>23</sup> Woe for you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and omit the weightier <i>matters</i> of the law—justice, mercy, and faithfulness: but these things ye ought to have done, and not to leave the other undone. <sup>24</sup> Blind guides! who strain out a gnat, and swallow a camel. <sup>25</sup> Woe for you, Scribes and</p>	<p>οφειλει</p>		

MATT. XXIII.	MARK XII.	LUKE XX.	JOHN
<p>Pharisees, hypocrites! for ye make clean the outside of the cup and of the dish, but within they are full of plunder and injustice. <sup>26</sup> Blind Pharisee! cleanse first the inside of the cup and the dish, that the outside also of them may be clean. <sup>27</sup> Woe for you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly indeed appear beautiful, but within are full of dead <i>men's</i> bones, and of all uncleanness. <sup>28</sup> Even so ye also outwardly appear righteous unto men; but within ye are full of hypocrisy and iniquity. <sup>29</sup> Woe for you, Scribes and Pharisees, hypocrites! because ye build the sepulchres of the prophets, and adorn the tombs of the righteous, <sup>30</sup> and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' <sup>31</sup> Wherefore ye bear testimony unto yourselves, that ye are sons of them that killed the prophets. <sup>32</sup> And fill ye up the measure of your fathers! <sup>33</sup> Ye serpents, ye broods of vipers, how can ye escape the condemnation of hell? <sup>34</sup> Wherefore, behold I send unto you prophets, and wise men, and scribes: and <i>some</i> of them ye will kill</p>		<p>Ch. xi. 47, 48. See p. 125.</p> <p>Ch. xi. 49—51. See p. 126.</p>	

MATT. XXIII. XXIV.	MARK XIII.	LUKE XXI.	JOHN
<p>and crucify ; and <i>some</i> of them ye will scourge in your synagogues, and persecute from city to city : <sup>25</sup> so that upon you will come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zachariah, son of Barachiah, whom ye slew between the temple and the altar. <sup>26</sup> Verily I say unto you, All these things shall come upon this generation.</p> <p><sup>27</sup> “ O Jerusalem, Jerusalem, which killest the prophets, and stonest them that have been sent unto thee ! how often would I have gathered thy children together unto <i>me</i>, as a hen gathereth her chickens under <i>her</i> wings, and ye would not ! <sup>28</sup> Behold, your house is left by you desolate. <sup>29</sup> For I say unto you, Ye will not see me henceforth, until ye shall say, ‘ Blessed is he that cometh in the name of the Lord.’ ”</p> <p>§ 12.</p> <p>CH. XXIV. And Jesus went forth, and was departing from the temple : and his disciples came to <i>him</i> to show him the buildings of the temple. <sup>2</sup> But Jesus said unto them, “ See ye not all these things ? verily I say unto you, There will not be left here one stone upon another,* that will not be thrown down.”</p>	<p>ὅπως εἰσθῇ</p> <p>προς αὐτήν</p> <p>§ 12.</p> <p>And as he was departing out of the temple, one of his disciples saith unto him, “ Rabbi ! behold ! what stones and what buildings ! ” <sup>2</sup> And Jesus answered and said unto him, “ Seest thou these great buildings ? there will not be left one stone upon another,† that will not be thrown down.”</p>	<p>Ch. xiii. 34, 35. See p. 189.</p> <p>§ 12.</p> <p><sup>5</sup> And as some spake concerning the temple, that it was adorned with goodly stones and gifts, he said,</p> <p><sup>6</sup> “ These things which ye behold—the days will come, in which there will not be left one stone upon another,† that will not be thrown down.”</p>	

\* λίθος ἐπὶ λίθον.

† λίθος ἐπὶ λίθῳ.

SECT. VI.

DISCOURSES ON THE MOUNT OF OLIVES : Part I. Prophecy respecting the Destruction of Jerusalem : Exhortations to Watchfulness.

MATT. XXIV.	MARK XIII.	LUKE XXI.	JOHN
<p><sup>3</sup> AND as he was sitting upon the mount of Olives, the disciples came unto him privately, saying, "Tell us, when will these things be? and what will be the sign of thy coming, and of the end of the world?"*</p> <p><sup>4</sup> And Jesus answered and said unto them, "Take heed lest any one deceive you: <sup>5</sup> for many will come in my name, saying, 'I am the Christ;' and will deceive many. <sup>6</sup> But ye will hear of wars and rumours of wars; see that ye be not troubled; for all things must come to pass; but the end is not yet. <sup>7</sup> For nation will rise against nation, and kingdom against kingdom: and there will be famines, and pestilences, and earthquakes, in <i>divers</i> places: <sup>8</sup> but all these things are the beginning of sorrows.†</p> <p><sup>9</sup> "Then will they deliver you up to tribulation, and will kill you; and ye will be hated by all the</p>	<p><sup>3</sup> AND as he was sitting upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately, <sup>4</sup> "Tell us, when shall these things be? and what <i>will be</i> the sign when all these things are about to be fulfilled?"</p> <p><sup>5</sup> But Jesus answering them began to say, "Take heed lest any one deceive you: <sup>6</sup> for many will come in my name, saying, 'I am <i>he</i>;' and will deceive many. <sup>7</sup> But when ye shall hear of wars and rumours of wars, be ye not troubled: for <i>these things</i> must come to pass; but the end is not yet. <sup>8</sup> For nation will rise against nation, and kingdom against kingdom: and there will be earthquakes in <i>divers</i> places, and there will be famines and tumults: these things are the beginnings of sorrows.†</p> <p><sup>9</sup> "But take heed to yourselves: for they will deliver you up to councils, and to synagogues;</p>	<p><sup>7</sup> AND they asked him, saying, "Rabbi! when therefore will these things be? and what <i>will be</i> the sign when these things are about to come to pass?"</p> <p><sup>8</sup> But he said, "Take heed that ye be not deceived; for many will come in my name, saying, 'I am <i>he</i>;' and 'The time draweth near:' go ye not therefore after them. <sup>9</sup> But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not straightway." <sup>10</sup> Then said he unto them, "Nation will rise against nation, and kingdom against kingdom: <sup>11</sup> and there will be great earthquakes in <i>divers</i> places, and famines and pestilences; and there will be fearful sights and great signs from heaven.</p> <p><sup>12</sup> "But before all these things, they will lay their hands upon you, and will persecute you, delivering</p>	

\* Or, of the termination of *this* age (i. e. dispensation), της συντελειας του αιωνος.

† ωδινων, peculiarly the pangs of labour.

MATT. XXIV.	MARK XIII.	LUKE XXI.	JOHN
<p>nations for my name's sake.*</p> <p>10 And then will many be caused to fall away; and they will deliver up one another, and hate one another. 11 And many false prophets will arise, and will deceive many. 12 And because iniquity shall be multiplied; the love of many will wax cold. 13 But he that endureth unto the end, the same will be preserved.† 14 And this gospel of the kingdom will be preached in all the world for a testimony unto all the nations; and then will the end come.</p> <p>15 "When therefore ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing in a holy place," (let him that readeth consider), 16 "then let those <i>that are</i> in Judea flee to the mountains: 17 let not him that is on his housetop come down to take things out of the house: 18 and let not him that <i>is</i> in the field return back to take his garments.</p>	<p>ye will be beaten, and ye will be brought before governors and kings for my sake, for a testimony unto them. 10 And the gospel must first be published among all the nations. 11 But when they shall bring <i>you</i>, and deliver you up, take no anxious thought beforehand what ye shall speak, nor meditate: but whatsoever shall be given you in that hour, speak ye: for it is not ye that speak, but the holy spirit. 12 But brother will deliver up brother to death; and father, <i>his</i> child; and children will rise up against <i>their</i> parents, and will cause them to be put to death. 13 And ye will be hated by all <i>men</i> for my name's sake: but he that endureth unto the end, the same will be preserved.†</p> <p>14 "But when ye shall see the abomination of desolation, standing where it ought not," (let him that readeth understand), "then let those <i>that are</i> in Judea flee to the mountains: 15 and let not him that is on the housetop come down into the house, nor enter <i>therein</i>, to take any thing out of his house: 16 and let not him that is in the field turn back again to take his garment.</p>	<p><i>you</i> up to synagogues and prisons, after ye have been brought before kings and governors for my name's sake. 13 And this will befall you for a testimony. 14 Settle it therefore in your hearts, not to premeditate what defence ye shall make. 15 For I will give you a mouth and wisdom, which not all your adversaries shall be able to gainsay or resist. 16 But ye will be delivered up both by parents, and brethren, and kindred, and friends; and <i>some</i> of you they will cause to be put to death. 17 And ye will be hated by all <i>men</i> for my name's sake. 18 Yet a hair of your head shall not perish. 19 By your endurance ye will maintain your lives.‡</p> <p>20 "But when ye shall see Jerusalem compassed by armies, then know that its desolation draweth near. 21 Then let those <i>that are</i> in Judea flee to the mountains; and let those that <i>are</i> in the midst of it depart out; and let not those that <i>are</i> in the country-places, enter therein. 22 Because these are days of vengeance, that all things which are written, may be fulfilled.</p>	

\* Matthew has omitted here several things before delivered in the Instructions to the Apostles.

† σωθήσεται      ‡ κτησασθε τας ψυχας υμων, the imperative having the force of the future.

MATT. XXIV.	MARK XIII.	LUKE XXI.	JOHN
<p><sup>19</sup> " But woe for them that are with child, and for them that give suck, in those days !</p> <p><sup>20</sup> And pray ye that your flight be not in stormy weather, nor on the sabbath : <sup>21</sup> for then will be great tribulation, such as hath not been since the beginning of the world to this time, no, nor ever will be. <sup>22</sup> And unless those days were shortened, no flesh could be preserved : but for the sake of the elect,* those days will be shortened.</p> <p><sup>23</sup> " Then if any one shall say unto you, ' Lo, here is the Christ ' or, ' Here ; ' believe it not : <sup>24</sup> for there will arise false Christs, and false prophets, and they will show great signs and wonders ; so as to deceive, if possible, even the elect.* <sup>25</sup> Behold, I have foretold you <i>all things</i>. <sup>26</sup> If, therefore, they say unto you, ' Lo, he is in the desert ; ' go not forth : ' Lo, he</p>	<p><sup>17</sup> " But woe for them that are with child, and for them that give suck, in those days !</p> <p><sup>18</sup> And pray ye that your flight be not in stormy weather. <sup>19</sup> For those days will be tribulation, such as hath not been from the beginning of the creation which God created, until this time, and will never be. <sup>20</sup> And unless the Lord shortened those days, no flesh could be preserved : but for the sake of the elect,* whom he hath elected, he hath shortened the days.</p> <p><sup>21</sup> " And then if any one shall say to you, ' Lo, here is the Christ, ' or ' Lo, there ; ' believe it not : <sup>22</sup> for there will arise false Christs and false prophets ; and they will show signs and wonders, to seduce, if possible, even the elect.* <sup>23</sup> But take ye heed : behold, I have foretold you all things.</p>	<p><sup>23</sup> " But woe for them that are with child, and for them that give suck, in those days ! for there will be great distress in the land, and wrath on this people.</p> <p><sup>24</sup> And they will fall by the edge of the sword, and will be led away captive into all nations ; and Jerusalem will be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled.</p>	<p>λειμωνος</p> <p>σωθησεται</p>

\* Or, the chosen, *τους εκλεκτους*. So in *Mark xiii. 20*, *ους εξελεξατο*, whom he hath chosen. The verb and adnoun, in Hellenistic usage, had the force of *selected for privileges* and *approved for excellence*. See Schleusner.



MATT. XXIV.	MARK XIII.	LUKE XXI.	JOHN
<p>is in the secret chambers;’ do not believe. <sup>27</sup> For as the lightning cometh forth from the east, and shineth even unto the west; so also will be the coming of the Son of man. <sup>28</sup> For wheresoever the carcase is, there will the eagles be gathered together.</p> <p><sup>29</sup> “But straightway after the tribulation of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall from heaven, and the powers of the heavens will be shaken. <sup>30</sup> And then will appear the sign of the Son of man in heaven: and then will all the tribes of the land mourn; and they will see the Son of man coming on the clouds of heaven with power and great glory. <sup>31</sup> And he will send his angels with a great sound of a trumpet, and they will gather together his elect† from the four winds, from one extremity of heaven to the other. §</p> <p><sup>32</sup> “But learn a parable from the fig-tree; When its branch is now become tender, and the leaves shoot forth, ye know that summer is nigh:</p>	<p><sup>24</sup> But in those days, after that tribulation, the sun will be darkened, and the moon will not give her light, <sup>25</sup> and the stars of heaven will fall, and the powers that are in the heavens will be shaken.</p> <p><sup>26</sup> And then will they see the Son of man coming in clouds with great power and glory. <sup>27</sup> And then he will send his angels, and will gather together his elect† from the four winds, from the extremity of earth to the extremity of heaven.</p> <p><sup>28</sup> “But learn a parable from the fig-tree; When its branch is now become tender, and the leaves shoot forth, ye know that the summer is nigh:</p>	<p><sup>25</sup> “And there will be signs in the sun, and moon, and stars; and upon the earth anxiety of nations, with perplexity; the sea and the waves roaring: <sup>26</sup> men’s hearts failing them* from fear and expectation of the evils coming on the earth; for the powers of the heavens will be shaken.</p> <p><sup>27</sup> And then will they see the Son of man coming on a cloud with power and great glory. <sup>28</sup> But when these things begin to come to pass, raise yourselves up, and lift up your heads; for your redemption‡ draweth nigh.”</p> <p><sup>29</sup> And he spake a parable to them; “Behold the fig-tree, and all the trees: <sup>30</sup> when they now put forth leaves, seeing this, ye know of</p>	

\* Lit. men fainting away, αποψυχοντων ανθρωπων.

† See Note p. 224.

‡ Or, deliverance, απολυτρωσις. This verse is peculiar to St. Luke’s Gospel.

§ απ’ ακρων ουρανων εως ακρων αυτων. In Mark the expression is, απ’ ακρου γης εως ακρου ουρανου.

MATT. XXIV.	MARK XIII.	LUKE XXI.	JOHN
<p style="text-align: right;">33 so</p> <p>likewise when ye see all these things, know ye that he is nigh, <i>even</i> at the doors. 34 Verily I say unto you, This generation will not pass away, till all these things come to pass. 35 Heaven and earth will pass away, but my words cannot pass away.</p> <p>36 "But concerning that day and hour knoweth no one, not even the angels of heaven, but the Father only. 37 But as the days of Noah, so will also be the coming of the Son of man. 38 For as, in the days that <i>were</i> before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, 39 and knew not until the flood came, and took <i>them</i> all away; so will also be the coming of the Son of man. 40 Then two will be in the field; the one is taken, and the other is left. 41 Two women <i>will be</i> grinding at the mill; one is taken, and the other is left.</p>	<p style="text-align: right;">29 so</p> <p>likewise, when ye see these things come to pass, know ye that he is nigh, <i>even</i> at the doors. 30 Verily I say unto you, This generation shall not pass away, till all these things come to pass. 31 Heaven and earth will pass away: but my words cannot pass away.</p> <p>32 "But concerning that day or hour knoweth no one, neither the angels that <i>are</i> in heaven, nor the Son, but the Father.</p>	<p>yourself that now the summer is nigh: 31 so likewise, when ye see these things come to pass, know ye that the kingdom of God is nigh. 32 Verily I say unto you, This generation will not pass away, till all things come to pass. 33 Heaven and earth will pass away, but my words cannot pass away.</p> <p style="text-align: right;">34</p> <p>"But take heed to yourselves, lest at any time your hearts be weighed down with surfeiting, and drunkenness, and cares of this life, and that day come upon you unawares. 35 For as a snare it will come on all</p>	

MATT. XXIV.	MARK XIII.	LUKE XXI. XII.	JOHN
<p>42 "Watch therefore: for ye know not at what hour your Lord cometh.</p> <p>43 Now ye know this, that if the master of the house had known in what watch the thief cometh, he would have watched, and not have suffered his house to be broken through.* 44 Therefore be ye also ready: for at an hour when ye think not, the Son of man cometh.</p> <p>45 "Who then is the faithful and wise servant, whom his lord† hath made ruler‡ over his household, to give them food in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say</p>	<p>33 "Take ye heed, watch, and pray: for ye know not when the time is.</p> <p>34 <i>The Son of man is as a man going into a far country, who left his house, and gave authority to his servants, and to every one his work, and charged the porter to watch.</i></p>	<p>that dwell on the face of the whole land.</p> <p>36 "Watch ye therefore at all times, praying that ye may be accounted worthy to escape all these things that are about to come to pass, and to stand before the Son of man.</p> <p>CH. XII. 39 "Now ye know this, that if the master of the house had known at what hour the thief cometh, he would have watched, and not have suffered his house to be broken through.* 40 Be ye therefore also ready: for at an hour when ye think not, the Son of man cometh."</p> <p>41 But the Lord said, "Who then is the faithful and wise steward, whom his lord† will make ruler over his household, to give <i>them their</i> portion of food in due season? 42 Blessed is that servant, whom his lord when he cometh shall find so doing. 43 Truly I say</p>	

\* See Note † p. 138. The passages from Luke xii. are repeated here to show the correspondence.

† See Note \* p. 138.

‡ Or, hath set, *κατεστήσεν*. The same verb occurs in the 47th verse, and in ch. xxv. 21, 23; as also in *Luke* xii. 14, 42, 44; but in no other parts of the Gospels.

MATT. XXIV.	MARK XIII.	LUKE XII.	JOHN
unto you, that he will make him ruler over all his possessions. <sup>48</sup> But if that evil servant say in his heart, ‘My lord delayeth his coming;’ <sup>49</sup> and begin to beat his fellow-servants, and eat and drink with the drunken; <sup>50</sup> the lord of that servant will come in a day in which he looketh not for him, and at an hour of which he is not aware, <sup>51</sup> and will cut him in sunder,* and will appoint him his portion with the hypocrites: there will be weeping and gnashing of teeth.”	<div>χρονίζει</div> <div><sup>35</sup> Watch ye therefore: (for ye know not when the master† of the house cometh; at evening, or at midnight, or at cock-crowing, or at morning): <sup>36</sup> lest coming suddenly he find you sleeping. <sup>37</sup> And what I say unto you I say unto all, Watch.”</div>	unto you, that he will make him ruler over all his possessions. <sup>48</sup> But if that servant say in his heart, ‘My lord delayeth his coming;’ and shall begin to beat the men-servants and the maid-servants, and to eat and drink, and to be drunken; <sup>49</sup> the lord of that servant will come in a day in which he looketh not for him, and at an hour of which he is not aware, and will cut him in sunder,* and will appoint him his portion with the unfaithful.”	

SECT. VII.

DISCOURSES ON THE MOUNT OF OLIVES: Part II. The Ten Virgins: the Talents: the Last Judgment.

MATT. XXV.	MARK	LUKE	JOHN
“THEN will the kingdom of heaven be like unto ten virgins, who took their lamps and went forth to meet the bridegroom. <sup>2</sup> And five of them were wise,† and five were foolish. <sup>3</sup> Those that were foolish took their lamps and took no oil with them: <sup>4</sup> but the wise took oil in their vessels with their			

• See Note † p. 128.

† ὁ κυριος

† Or, prudent, φρονιμοι. And so throughout the parable.

MATT. XXV.	MARK	LUKE	JOHN
<p>lamps. <sup>5</sup> Now as the bridegroom delayed, they all became drowsy, and fell asleep. <sup>6</sup> But at midnight a cry was made, ‘Behold the bridegroom cometh! go ye forth to meet him.’ <sup>7</sup> Then all those virgins arose, and trimmed their lamps. <sup>8</sup> And the foolish said unto the wise, ‘Give us of your oil; for our lamps are going out.’ <sup>9</sup> But the wise answered, saying, ‘Not so; lest there be not enough for us and you: go ye rather to them that sell, and buy for yourselves.’ <sup>10</sup> Now while they were going to buy, the bridegroom came; and the <i>virgins</i> that were ready went in with him to the marriage-feast; and the door was shut. <sup>11</sup> And afterward the other virgins also come, saying, ‘Lord! Lord! open to us.’ <sup>12</sup> But he answered and said, ‘Verily I say unto you, I know you not.’—<sup>13</sup> Watch therefore, for ye know neither the day nor the hour.</p> <p>“<sup>14</sup> For <i>the Son of man</i> is as a man traveling into a far country,* <i>who</i> called his own servants,† and delivered unto them his possessions. <sup>15</sup> And unto one he gave five talents, to another two, and to another one; to every man according to his ability; and straightway took his journey. <sup>16</sup> Then he that received the five talents went and traded with them, and made other five talents. <sup>17</sup> And likewise he that <i>received</i> the two, he also gained other two. <sup>18</sup> But he that received the one went and digged in the earth, and hid his lord’s money. <sup>19</sup> After a long time the lord of those servants cometh, and reckoneth with them. <sup>20</sup> And he that received the five talents came and brought other five talents, saying, ‘Lord, thou deliveredst unto me five talents: behold, I have gained five other talents beside them.’ <sup>21</sup> His lord said unto him, ‘Well done, good and faithful servant! thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.’ <sup>22</sup> And he also that received the two talents came and said, ‘Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.’ <sup>23</sup> His lord said unto him, ‘Well done, good and faithful servant! thou hast been faithful over a few things, I</p>	χρονίζει		

\* Or, going afar off, αποδημων: so in ver. 15, απεδημησεν, went afar off. These renderings would maintain their desirable uniformity, and may be preferred by some.

† Throughout this parable, the original for servant is δουλος; and for lord, κυριος. Newcomer renders this master, or (ver. 20, 22, 24.) sir.

MATT. XXV.	MARK	LUKE	JOHN
<p>will make thee ruler over many things : enter thou into the joy of thy lord.’ <sup>24</sup> And he also who received the one talent came and said, ‘ Lord, I knew thee, that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not scattered ; <sup>25</sup> and I was afraid, and went and hid thy talent in the earth : lo, <i>there</i> thou hast thine own.’ <sup>26</sup> But his lord answered and said unto him, ‘ <i>Thou</i> wicked and slothful servant ! thou knewest that I reap where I have not sown, and gathered where I have not scattered ? <sup>27</sup> thou oughtest therefore to have put my money to the exchangers,* and <i>then</i> at my coming I should have received mine own with interest. <sup>28</sup> Take therefore the talent from him, and give it unto him which hath ten talents. <sup>29</sup> For unto every one that hath† shall be given, and he shall have abundance : but from that hath not† shall be taken away even that which he hath. <sup>30</sup> And cast out the unprofitable servant into the outer darkness : there will be weeping and gnashing of teeth.</p> <p><sup>31</sup> “ But when the Son of man shall come in his glory, and all the angels with him, then will he sit upon the throne of his glory : <sup>32</sup> and before him will be gathered all nations : and he will separate them from one another, as the shepherd separateth the sheep from the goats : <sup>33</sup> and he will set the sheep on his right <i>hand</i>, and the goats on the left, <sup>34</sup> ‘ Then will the King say unto them on his right <i>hand</i>, ‘ Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : <sup>35</sup> for I was hungry, and ye gave me to eat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : ‡ <sup>36</sup> naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me.’ <sup>37</sup> Then will the righteous answer him, saying, ‘ Lord, when saw we thee hungry, and fed <i>thee</i> ? or thirsty, and gave <i>thee</i> drink ? <sup>38</sup> when saw we thee a stranger, and took <i>thee</i> in ? or naked, and clothed <i>thee</i> ? <sup>39</sup> and when saw we thee sick, or in prison, and came unto thee ? ’ <sup>40</sup> And the</p>			

\* Or, the bankers, τοῖς τραπεζίταις, as in Luke xix. 23, ἐπὶ τὴν τραπεζάν, to the bank. See Note \* p. 193.

† Or, hath acquired more——hath not acquired more——(i. e. than was given him).

‡ Or, received me as your guest, συνηγάγετε. And so in the corresponding parts : but the common rendering suits these best.

MATT. XXV.	MARK	LUKE	JOHN
King will answer and say unto them, ‘ Verily I say unto you, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.’ “ Then will he say also unto them on the left hand, ‘ Depart from me, ye cursed, into the everlasting fire,* prepared for the devil and his angels : “ for I was hungry, and ye gave me not to eat : I was thirsty, and ye gave me no drink : “ I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not.’ “ Then will they also answer, saying, ‘ Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? ’ “ Then will he answer them, saying, ‘ Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.’ “ And these will go away into everlasting punishment,† but the righteous into everlasting life.”			

SECT. VIII.

*The Sanhedrim consult how to put Jesus to death : Judas offers to deliver him up to them.*

MATT. XXVI.	MARK XIV.	LUKE XXI.	JOHN
AND it came to pass, when Jesus ended all these words, he said unto his disciples, “ Ye know that after two days† is the passover, and the Son of man is delivered up to be crucified.”			
		( <sup>37</sup> Now in the day time he had been teaching in the temple ; and at night he had gone out and passed the night at the mount that is called <i>the mount of Olives.</i> <sup>38</sup> And all the people	

\* εις το πυρ το αιωνιον. † κολασιν αιωνιον—ζωην αιωνιον.

‡ Or, within two days, μετα δυ ημερας. See Note ‡ p. 163.

MATT. XXVI.	MARK XIV.	LUKE XXI. XXII.	JOHN
<p>³ Then the Chief Priests, and the Scribes, and the Elders of the people, were gathered together at the palace of the High Priest, who was called Caiaphas; ⁴ and they consulted that they might take Jesus by craft, and put <i>him</i> to death. ⁵ But they said, "Not during the feast, lest there should be a tumult among the people."</p> <p>† ¹⁴ Then one of the twelve, called Judas Iscariot, went unto the Chief Priests, ¹⁵ and said, "What are ye willing to give me, and I will deliver him up unto you?" And they paid‡ him thirty pieces of silver. ¹⁶ And from that time he sought opportunity to deliver him up.</p>	<p>Now after two days* was the passover, and <i>the feast</i> of unleavened bread: and the Chief Priests and the Scribes sought how they might take him by craft, and put <i>him</i> to death. ² But they said, "Not during the feast, lest there should be a tumult of the people."</p> <p>† ¹⁰ And Judas Iscariot, one of the twelve, went unto the Chief Priests, to deliver him up unto them. ¹¹ And when they heard <i>it</i>, they were glad, and promised to give him money. And he sought how he might opportunely deliver him up.</p>	<p>came to him in the temple early in the morning, to hear him).</p> <p>CH. XXII. But the feast of unleavened bread drew nigh, which is called the Passover. ² And the Chief Priests and Scribes sought how they might destroy him; for they feared the people.</p> <p>³ Then Satan entered into Judas surnamed Iscariot, who was of the number of the twelve. ⁴ And he went and conferred with the Chief Priests and the Prefects <i>of the temple</i>, how he might deliver him up unto them. ⁵ And they were glad, and covenanted to give him money. ⁶ And he promised; and he sought opportunity to deliver him up unto them apart from the multitude.</p>	

• Or, within two days, *μετα δυο ημερας*, as in Matt. xxvi. 2, p. 231.

† Between the 5th and 14th verses in Matthew, and the 2d and 10th in Mark, are introduced the circumstances at the house of Simon the Leper, placed by St. John on an earlier day. See Note p. 197. In the two first Gospels, the record of them may be regarded as a parenthesis; and they appear inserted here to explain the reason of Judas's conduct.

‡ Or, weighed out to him, *εστησαν*.



### *The Day of the Last Passover.*

The following Part is occupied with the transactions of **ONE DAY**, beginning with the sunset of the evening on which our Saviour ate the passover, and ending with the sunset after his burial. As we know (see *John* xix, 31.) that he was crucified on the day before the Jewish sabbath—which began on Friday at sunset—there is no doubt that he ate the passover on the Thursday evening. Yet it is clear (see *John* xviii. 28. compared with *Matt.* xxvii. 1.) that the Chief Priests and Elders had not eaten the passover when they delivered him up to Pontius Pilate on the morning of Friday. It is further clear from Josephus (see *Bell. Jud. lib. VI. c. ix. § 3.*) that, at least as the general custom, the lambs for the passover were killed between three and five, in the afternoon, on the 14th of Nisan; and (*Ant. lib. III. c. x.*) that they were eaten that evening, viz., in the beginning of the 15th. The Chief Priests and Elders, therefore, must have eaten the passover on the evening of Friday, the day on which our Lord was crucified.

It is further clear from the records of St. Mark and St. Luke, (see Part IX. Sect. i.) that these Evangelists regarded the day on which our Lord ate the passover, as the very day on which the paschal lamb was to be killed.

The law enjoined (*Exod.* xii. 6.) that the lamb should *be killed* on the 14th day of the first month, **IN THE EVENING**: “literally, (says Mr. Wellbeloved on the passage), *between the twilights*, i. e., most probably, between sunset and darkness.” On this point there has been, however, diversity of interpretation; some reckoning from three till sunset, and others from noon to sunset. “Of these three modes of reckoning, (continues this able and learned critic), the first suits best the celebration of the first passover”: but it is obvious that in the time of Josephus the second was the one adopted.

The account of Josephus of course respected the system of the Pharisees, to which sect he belonged; and before his time, this may have become almost universal. But those of the Jews who neglected the traditions of the Pharisees, and followed the literal interpretation of the scriptures, might be expected to kill the lamb after sunset on the 14th of the first month; i. e. at the commencement of that day—instead of the close of it, as the Pharisees did. Jennings (*Jewish Antiquities*, vol. II. p. 182) states that the Karaites did not kill the lamb till after sunset, between that and the end of twilight: Kuinoel also states (on *Matt.* xxvi, 17.) that the Sadducees interpreted the direction for the time of killing the lamb to denote between six and seven in the evening.

As the lamb was to be slain on the 14th of the month, and eaten on the same night, those who killed it *after sunset* must have eaten it on the evening before those who killed it in the *afternoon* of the 14th: the former ate it in the evening of the 14th; the latter, on the evening of the 15th.

In A. D. 30, which was, most probably, the year of the Crucifixion, the full moon at Jerusalem occurred about half-past ten P. M. on Thursday, the 6th of April; and the 14th of Nisan comprehended the twenty-four hours from the sunset of that Thursday. According to the preceding views, the Scripturalists would kill the lamb after sunset on the Thursday, and eat the passover that evening: the Traditionalists would kill the lamb in the afternoon of Friday, and eat it on Friday evening, after the Sabbath had begun.

The Feast of Unleavened Bread lasted seven days from the day on which the passover was killed: but as on that day the Jews removed all leaven from their houses, and ate only unleavened bread, the Feast of Unleavened Bread (as appears from Josephus) was sometimes reckoned eight days; and the day on which the passover was slain was, on that reckoning, the first day of Unleavened Bread. This then began at sunset on the Thursday.

This solution of the apparent discrepancy in the expressions of the Evangelists, respecting the Last Passover, appears quite satisfactory. It was suggested by the before-mentioned statement of Jennings; and it is actually given and approved by Kuinoel.

*Events of the 14th of Nisan : i. e. from Sunset on Thursday to Sunset on Friday.*

- SUNSET.** The Sadducces begin to slay the lamb for their Passover.
- 9—11. P. M.** Christ in the Paschal Chamber.
- MIDNIGHT.** The Agony in the Garden of Gethsemane.
- 1. A. M.** Christ betrayed by Judas : then taken to the house of Annas, and afterwards to the palace of Caiaphas : there he was kept, till sunrise, before the High Priest and his partisans in the Sanhedrim, who were seeking for witnesses against him ; and by them was pronounced worthy of death.
- 3. —** The (second) Cockcrowing.
- SUNRISE.** Assembling of the Sanhedrim in their Hall in the Temple : they condemn Christ.
- 7. A. M.** Our Lord is taken before Pilate, who sends him to Herod, by whom he is sent back to Pilate.
- 9. —** Condemnation of Christ by Pontius Pilate.
- 9½. —** Christ crucified.
- NOON.** The darkness begins, which spread over the whole land for three hours.
- 3. P. M.** Our Saviour expires, at the hour of Evening Sacrifice, when the Pharisees and their followers were beginning to slay the lamb for their Passover. The Veil of the Temple rent from top to bottom.
- 4. —** Christ taken down from the Cross, hastily embalmed, and then interred.
- SUNSET.** Beginning of the Sabbath:

# RECORDS OF CHRIST'S MINISTRY.

## PART IX.

### THE LAST DAY OF THE SAVIOUR'S MORTAL LIFE.

#### SECT. I.

*Peter and John commissioned to prepare for the Paschal Supper.*

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN
<p><sup>17</sup> Now on the first day of unleavened bread the disciples came to Jesus, saying unto him, "Where wilt thou that we make ready for thee to eat the passover?"</p> <p><sup>18</sup> And he said, "Go into the city, to such a man, and say unto him, The Teacher saith, My time is near; I keep the passover at thy house with my disciples." <sup>19</sup> And the disciples did as Jesus commanded them: and they made ready the passover.</p>	<p><sup>12</sup> AND on the first day of unleavened bread, when they killed the passover, his disciples say unto him, "Where wilt thou that we go and make ready that thou mayest eat the passover?"</p> <p><sup>13</sup> And he sendeth two of his disciples, and saith unto them, "Go ye into the city, and there will meet you a man bearing a pitcher of water: follow him. <sup>14</sup> And whosoever he shall enter in, say ye to the master of the house, The Teacher saith, Where is the guest-chamber, in which I may eat the passover with my disciples?" <sup>15</sup> And he will show you a large upper room furnished and ready: there make ready for us." <sup>16</sup> And his</p>	<p><sup>7</sup> Now the day of unleavened bread came, when it was necessary for the passover to be killed. <sup>8</sup> And he sent Peter and John, saying, "Go and make ready for us the passover, that we may eat it." <sup>9</sup> And they said unto him, "Where wilt thou that we make ready?" <sup>10</sup> And he said unto them, "Behold, when ye have entered into the city, a man will meet you bearing a pitcher of water: follow him into the house where he entereth in. <sup>11</sup> And say to the master of the house, The Teacher saith unto thee, Where is the guest-chamber, in which I may eat the passover with my disciples?" <sup>12</sup> And he</p>	

MATT.	MARK XIV.	LUKE XXII.	JOHN
	disciples went forth, and came into the city, and found as he said unto them : and they made ready the passover.	will show you a large upper room furnished : theremakeready.” <sup>13</sup> And they went away, and found as he said unto them : and they made ready the passover.	

SECT. II.

*Circumstances at the Paschal Table before the Institution of the Lord's Supper.\**

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN XIII.
<sup>20</sup> Now when evening came, he placed himself at table with the twelve.	<sup>17</sup> AND when evening came, he goeth with the twelve.	<sup>14</sup> AND when the hour came, he placed himself at table,† and the twelve apostles with him. <sup>15</sup> And he said unto them, “With desire I have desired‡ to eat this passover with you before I suffer: <sup>16</sup> for I say unto you, I shall not any more eat of it, until it be fulfilled in the kingdom of God.” <sup>17</sup> And he took the cup,§ and gave thanks, and said, “Take this, and divide it among yourselves: <sup>18</sup> for I say unto you, I will not drink of the fruit of	

\* The order of those occurrences which are recorded, appears to have been as follows :—1. Introductory observations of our Lord. 2. Observations in relation to the contention of the Apostles respecting precedence. 3. Jesus washes their feet, and discourses thereon. 4. He announces the treachery of Judas; after which this Apostle withdraws. 5. Declarations to the Apostles, including two announcements of Peter's denial of him.—Then followed the institution of the Lord's Supper, as given in the following Section.

† Here the verb is ἀνεκέσθαι: in Matthew it is ἀνεκείσθω. The first refers to the act of reclining, the latter to the state of recumbency. The engraving of the Last Supper from Poussin, (one of the Sept Sacraments), represents our Lord and the Apostles in the recumbent posture; thus truly picturing the reality. (See Note, p. 74). Another of the Sept Sacraments gives the scene in the house of Simon the Pharisee, (Part V. Sect. ii.), in the same correct manner.

‡ Or, (without the idiom), I have earnestly desired, ἐπιθυμία ἐπεθυμήσα.

§ This must have been “the Cup of Wine” with which, says Lightfoot, “the Paschal Supper began.” See Hebr. and Talm. Exerc. on Matt. xxvi. 26.

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN XIII.
		<p>the vine, until the kingdom of God shall have come.”</p> <p>24 Now there was even a strife among them, which of them seemed to be greatest.</p> <p>25 And he said unto them, “ The kings of the Gentiles exercise dominion over them; and they that exercise authority over them are called benefactors.</p> <p>26 But ye <i>shall</i> not act thus: but let the greater among you be as the younger; and him that leadeth as he that serveth. 27 For which is greater, he that is at table, or he that serveth? is not he that is at table? but I am in the midst of you as he that serveth. 28 Now ye are they who have continued with me in my trials: 29 and, since my Father hath appointed unto me a kingdom, I promise unto you, 30 that ye shall eat and drink at my table in my kingdom; and ye shall sit on thrones, judging the twelve tribes of Israel.”</p>	<p>καθως</p> <p>Now before the feast of the passover, Jesus knowing that his hour had come, that he should depart out of this world, unto the Father, having loved his own that were in the world, he</p>

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN XIII.
		δειπνου γενομενου	loved them unto the end. <sup>2</sup> And supper having come, (the devil having already put into the heart of Judas Iscariot, son of Simon, to deliver him up), <sup>3</sup> Jesus knowing that the Father had given all things into his hands, and that he came forth from God, and was going to God; <sup>4</sup> ariseth from supper, and layeth aside his garments; and having taken a towel, he girded himself. <sup>5</sup> Then he poureth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded. <sup>6</sup> He cometh therefore to Simon Peter: and that apostle saith unto him, "Lord! dost thou wash my feet?" <sup>7</sup> Jesus answered and said unto him, "What I do, thou knowest not now; but thou wilt know afterwards." <sup>8</sup> Peter saith unto him, "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with me." <sup>9</sup> Simon Peter saith unto him, "Lord! not my feet only, but also my hands and my head!" <sup>10</sup> Jesus saith

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN XIII.
			unto him, "He that hath bathed, needeth not to wash except his feet, but is wholly clean: and ye are clean, but not all." <sup>11</sup> (For he knew who was delivering him up: therefore said he, "Ye are not all clean"). <sup>12</sup> When therefore he had washed their feet, and had taken his garments, and again placed himself at table, he said unto them, "Know ye why I have done <i>this</i> for you? <sup>13</sup> Ye call me Teacher and Lord: * and ye say well; for so I am. <sup>14</sup> If I therefore, your Lord and Teacher, have washed your feet, ye also ought to wash one another's feet. <sup>15</sup> For I have given you an example, that ye also should do as I have done to you. <sup>16</sup> Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent† greater than he that sent him. <sup>17</sup> If ye know these things, blessed are ye if ye do them. <sup>18</sup> "I speak not concerning you all: I know whom I have chosen: but (that

• Or, Master, ὁ κυριος: and so in other parts of this passage.

† αποστολος, the messenger, the apostle.

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN XIII.
		<i>Ps.</i> 41; 9.	the scripture may be fulfilled), ‘He that eateth bread with me, hath lifted up his heel against me.’ <sup>19</sup> Now I tell you before it cometh to pass, that when it cometh to pass, ye may believe that I am <i>he</i> . <sup>20</sup> Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.”
<p><sup>21</sup> And while they were eating, he said, “Verily, I say unto you, One of you will deliver me up.”</p> <p><sup>22</sup> And they were exceeding sorrowful, and began every one of them to say unto him, “Lord, is it I?”</p> <p><sup>23</sup> And he answered and said, “He that dippeth his hand with me in the dish, the same will deliver me up. <sup>24</sup> The Son of man indeed goeth, as is written concerning him: but woe for that man by whom the Son of man is delivered up! good were it for that man if he had not been born.” †</p>	<p><sup>18</sup> And while they were at table, and were eating, Jesus said, “Verily, I say unto you, One of you that eateth with me will deliver me up.”</p> <p><sup>19</sup> And they began to be sorrowful, and to say unto him one by one, “<i>Is it I?</i>” and another said, “<i>Is it I?</i>” <sup>20</sup> And he answered and said unto them, “<i>It is one of the twelve, he that dippeth with me in the dish.</i>” <sup>21</sup> The Son of man indeed goeth, as is written concerning him: but woe for that man by whom the Son of man is delivered up! good were it for that man if he had not been born.” †</p>	<p><sup>21</sup> “But, behold, the hand of him that delivereth me up is with me on the table.”</p> <p><sup>22</sup> And the Son of man indeed goeth, according to what hath been determined: but woe for that man by whom he is delivered up!” <sup>23</sup> And they began to inquire among themselves, which of them it could be that was about to do this thing.</p>	<p><sup>21</sup> When Jesus had said these things, he was troubled in spirit, and testified, and said, “Verily, verily, I say unto you, One of you will deliver me up.” <sup>22</sup> The disciples therefore looked at one another, doubting concerning whom he spake.</p> <p><sup>23</sup> Now there was leaning* on the bosom of Jesus one of his disciples, he whom Jesus loved. <sup>24</sup> Simon Peter therefore beckoneth to him to inquire who it might be concerning whom he spake. <sup>25</sup> And he, leaning† on the bosom of Jesus, saith unto him, “Lord, who is it?” <sup>26</sup> Jesus answered, “It is he,</p>

\* Or, reclining, *ανακλιμενος*.

† Or, reclining, *επιπλεων*. See Note † p. 238.

‡ *Lit.* it had been good for him if that man had not been born.



MATT. XXVI.	MARK	LUKE XXII.	JOHN XIII.
<p>25 Then Judas, he that was delivering him up, answered and said, "Rabbi, is it I?" † He said unto him, "Thou hast said."</p>			<p>to whom I shall give a sop,* when I have dipped it." And when he had dipped the sop, he gave it to Judas Iscariot, son of Simon. 27 And after the sop, then Satan entered into him. Jesus therefore saith unto him, "What thou doest, do quickly." 28 Now no one of those who were at table knew for what intent he spake this unto him. 29 For some thought, (because Judas had the bag), that Jesus had said unto him, "Buy those things which we have need of for the feast;" or, that he should give something to the poor. 30 He therefore, having received the sop, straightway went out. Now it was night.</p> <p>31 When he went out,‡ Jesus said, "Now is the Son of man glorified,§ and God is glorified by him. 32 If God is glorified by him, God also will glorify him by himself, and will straightway glorify</p>

\* Or, piece of bread, ψωμιον. † Μητι εγω ειμι: so ver. 22. In Mark, without ειμι.

‡ At the beginning of ver. 31, Griesbach omits ουν, therefore; and this allows, if the arrangement of occurrences render it desirable, to connect the first clause with the preceding verse, thus—'Now it was night when he went out.'

§ εδοξασθη: in each of the three instances, Kuinoel says, the preterite is thus used, prophetically, to denote what is about speedily and most certainly to come to pass.

MATT.	MARK	LUKE XXII.	JOHN XIII.
			<p>him. <sup>33</sup> My children, yet a little while I am with you. Ye will seek me: and as I said unto the Jews, 'Whither I go, ye cannot come;' I say now to you also. <sup>34</sup> A new commandment I give unto you, That ye love one another; that as I have loved you, ye also love one another. <sup>35</sup> By this will all men know that ye are my disciples, if ye have love one to another." <sup>36</sup> Simon Peter saith unto him, "Lord, whither goest thou?" Jesus answered him, "Whither I go, thou canst not follow me now; but thou wilt follow me hereafter." <sup>37</sup> Peter saith unto him, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." <sup>38</sup> Jesus answered him, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, <i>The</i> cock will not crow,* till thou hast denied me thrice."</p>
		<p><sup>31</sup> And the Lord said, "Simon, Simon, behold, Satan hath sought for you, that he may sift you as</p>	

\* This refers to the second cock-crowing, peculiarly so denominated—about the commencement of the morning watch. See Mark xiii. 35.—See also Note \* p. 253.

MATT.	MARK	LUKE XXII.	JOHN
		<p>wheat : <sup>22</sup> but I have prayed for thee, that thy faith fail not utterly ; and when thou hast returned, strengthen thy brethren." <sup>23</sup> And he said unto him, " Lord, I am ready to go with thee, both to prison, and to death." <sup>24</sup> But he said, " I say unto thee, Peter, <i>the</i> cock will not crow this day,* before thou hast thrice denied that thou knowest me."†</p> <p><sup>25</sup> And he said unto them, " When I sent you without purse, and bag, and sandals, lacked ye any thing ? " And they said, " Nothing." <sup>26</sup> He said therefore unto them, " But now, let him that hath a purse, take it, and likewise <i>his</i> bag : and let him that hath no sword, sell his garment and buy one. <sup>27</sup> For I say unto you, that this which is written must yet be accomplished in me, ' And he was reckoned among the transgressors : ' and indeed the things written concerning</p>	<p>τελεισθῆναι Is. 53 ; 12.</p>

\* See Note in the preceding page.

† It appears quite clear that the warning recorded by Luke, and that by John, occurred in the paschal chamber ; and that the warning recorded by Matthew and Mark was given on the way to Gethsemane : but it is by no means clear at what exact period that recorded by Luke was given, and whether or not it is identical with that recorded by St. John. It is placed where, on the whole, it seems most likely to have occurred. In this case there were three separate warnings.—See Greswell.

MATT.	MARK	LUKE XXII.	JOHN
		me, are now having their accomplish-ment.”* ** And they said, “ Lord, behold, here are two swords.” And he said unto them, “ It is enough.”	

SECT. III.

The Lord's Supper instituted.

MATT. XXVI.	MARK XIV.	LUKE XXII.	[1 Cor. xi. 23—25.]
<p>26 Now as they were eating, Jesus took the bread, and blessed, and brake it, and gave to the disciples, and said, “ Take, eat: this is my body.”</p> <p>27 And he took the cup, and gave thanks, and gave it to them, saying, “ Drink ye all of it;”</p> <p>28 for this is my blood, of the new covenant, which is shed for many for the remission of sins.</p> <p>29 But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it with you anew† in my Father's kingdom.”</p>	<p>22 And as they were eating, Jesus took bread, and blessed, and brake it, and gave to them, and said, “ Take: this is my body.”</p> <p>23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 24 And he said unto them, “ This is my blood, of the new covenant, which is shed for many.</p> <p>25 Verily I say unto you, I shall drink no more of the fruit of the vine, until that day when I drink it anew† in the kingdom of God.”</p>	<p>19 And he took bread, and gave thanks, and brake it, and gave unto them, saying,</p> <p>“ This is my body, which is given for you: this do in remembrance of me.”</p> <p>20 In like manner also the cup, after having supped, saying,</p> <p>“ This cup is the new covenant in my blood, which is shed for you.”</p>	<p>The Lord Jesus in the night in which he was delivered up, took bread, and gave thanks, and brake it, and said, “ This is my body which is broken for you: this do in remembrance of me.” In like manner also the cup, after having supped, saying,</p> <p>“ This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me.”</p>

\* και γαρ τα περι εμου τελος εχει.

† Or, in another way, (κατα) καινον. See Kunoel.

SECT. IV.

Consolatory Discourse to the Apostles while yet at the Paschal Table.

MATT.	MARK	LUKE	JOHN XIV.
			<p>“LET not your heart be troubled : believe in God, believe also in me. <sup>2</sup> In my Father’s house are many mansions : and if <i>it were</i> not so, I would have told you. I go to prepare a place for you. <sup>3</sup> And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, <i>there</i> ye also may be. <sup>4</sup> And whither I go ye know, and the way ye know.” <sup>5</sup> Thomas saith unto him, “ Lord ! we know not whither thou goest ; and how can we know the way ? ” <sup>6</sup> Jesus saith unto him, “ I am the way, and the truth, and the life : no one cometh unto the Father, but through me. <sup>7</sup> If ye had known me, ye would have known my Father also : and from henceforth ye know him, and have seen him.” <sup>8</sup> Philip saith unto him, “ Lord ! show us the Father, and it sufficeth us.” <sup>9</sup> Jesus saith unto him, “ Have I been so long time with you, and yet hast thou not known me, Philip ? He that hath seen me hath seen the Father ; and how sayest thou, Show us the Father ? <sup>10</sup> Believest thou not that I <i>am</i> in the Father, and <i>that</i> the Father is in me ? The words which I speak unto you, I speak not of myself ; and the Father that abideth in me, he doeth the works. <sup>11</sup> Believe me that I <i>am</i> in the Father, and the Father in me : but if not, believe me for the sake of the works themselves. <sup>12</sup> Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also : and greater <i>works</i> than these shall he do ; because I go unto my Father, <sup>13</sup> and whatsoever ye shall ask in my name, that I will do, that the Father may be glorified in the Son. <sup>14</sup> If ye shall ask any thing in my name, I will do it.</p> <p><sup>15</sup> “ If ye love me keep my commandments : <sup>16</sup> and I will pray<sup>•</sup> the Father, and he will give you another Advocate,† that he may abide with you for ever ;‡ <sup>17</sup> <i>even</i> the spirit of truth ; which the world</p>
		μενει	
		μενη	

<sup>•</sup> Ερωταω, ask, beseech, is thus employed here, and in ch. xvi. 26, xvii. 9, 15, 20.

† Or, Helper, or, Comforter. Παρακλητος (used only by St. John, here, and in ch. xv. 26. xvi. 7. 1 Ep. ii. 1), peculiarly denotes a person called to one’s aid—to give counsel, to manage one’s cause, &c. Advocate seems, on the whole, the preferable rendering. The common rendering, Comforter, is not altogether without authority, and it suits the occasional import of παρακαλεσμαι : but analogy and usage are against it.

‡ Or, for life, εις τον αιωνα. So Wetstein and Bp. Pearce : see Archbp. Newcome’s Note.

MATT.	MARK	LUKE	JOHN XIV.
			<p>cannot receive, because it seeth it not, neither knoweth it : but ye know it ; for it abideth with you, and will be in you. <sup>18</sup> I will not leave you orphans : I am coming to you. <sup>19</sup> Yet a little while, and the world seeth me no more ;* but ye see me : because I live, ye shall live also. <sup>20</sup> In that day ye will know that I am in my Father, and ye in me, and I in you. <sup>21</sup> He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me will be loved by my Father ; and I will love him, and will manifest myself unto him.”</p> <p><sup>22</sup> Judas (not Iscariot) saith unto him, “ Lord ! and how is it that thou art about to manifest thyself unto us, and not unto the world ? ” <sup>23</sup> Jesus answered and said unto him, “ If any one love me, he will keep my word : and my Father will love him ; and we will come unto him, and make our abode with him : <sup>24</sup> He that loveth me not, keepeth not my sayings : and the word which ye hear is not mine, but the Father’s who sent me.</p> <p><sup>25</sup> “ These things have I spoken unto you, while abiding [with you. <sup>26</sup> But the Advocate, even the holy spirit which the Father will send in my name—he will teach you all things, and will bring to your remembrance all things which I have said unto you.</p> <p><sup>27</sup> “ Peace I leave with you ; my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. <sup>28</sup> Ye have heard that I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I am going unto the Father : for my Father is greater than I. <sup>29</sup> And now I have told you before it cometh to pass, that, when it cometh to pass, ye may believe. <sup>30</sup> Hereafter I shall not talk much with you : for the ruler of the world cometh, and hath nothing in me. <sup>31</sup> But that the world may know that I love the Father, even as the Father gave me commandment, so I do.† Arise, let let us go hence.”</p>

\* Or, (with a different punctuation), I will not leave you orphans : I am coming to you for a little while longer ; yet the world seeth me no more ; &c.

† Or, (connecting this with the preceding verse), but he cometh, that the world may know that I love the Father ; and that as the Father gave me commandment, so I do.

SECT. V.  
Our Lord's Discourses on rising from the Paschal Table, before leaving  
the Chamber in which he ate the Passover.

MATT.	MARK	LUKE	JOHN XV.
		αἰτησεις	<p>“I AM the true vine, and my Father is the husbandman. <sup>2</sup> Every branch in me that beareth not fruit, he taketh it away : and every <i>branch</i> that beareth fruit, he cleanseth* it, that it may bear more fruit. <sup>3</sup> Now ye are clean through the word which I have spoken unto you. <sup>4</sup> Abide in me, and I <i>will</i> abide in you. As the branch cannot bear fruit of itself, unless it abide in the vine ; so neither can ye, unless ye abide in me. <sup>5</sup> I am the vine, ye <i>are</i> the branches. He that abideth in me, and I in him, he beareth much fruit : for without me † ye can do nothing. <sup>6</sup> If any one abide not in me, he is cast forth as the <i>severed</i> branch, and is withered ; and men gather them, and cast <i>them</i> into the fire, and they are burned. <sup>7</sup> If ye abide in me, and my words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you. <sup>8</sup> Herein is my Father glorified, that ye bear much fruit ; and ye will <i>thus</i> be my disciples. <sup>9</sup> As the Father hath loved me, I also have loved you : abide ye in my love. <sup>10</sup> If ye keep my commandments, ye will abide in my love ; even as I have kept my Father's commandments, and abide in his love. <sup>11</sup> These things have I spoken unto you, that my joy in you may abide, and <i>that</i> your joy may be made full. <sup>12</sup> This is my commandment, That ye love one another, as I have loved you. <sup>13</sup> Greater love hath no one than this, that a man lay down his life for his friends. <sup>14</sup> Ye are my friends, if ye do whatsoever things I command you. <sup>15</sup> Henceforth I call you not servants, for the servant knoweth not what his lord doeth : but I have called you friends ; for all things which I have heard from my Father, I have made known unto you. <sup>16</sup> Ye have not chosen me, but I have chosen you, and appointed you, that ye should go and bear fruit, and <i>that</i> your fruit should remain : that whatsoever ye shall ask the Father in my name, he may give it you.</p> <p><sup>17</sup> “These things I command you, that ye may love one another. <sup>18</sup> If the word hate you, ye know</p>

\* καθαρει, corresponding with καθαροι, *clean*, in the next verse.  
† Or, severed from me, χωρις εμου. So Newcome, Kuinoel, &c.

MATT.	MARK	LUKE	JOHN XV. XVI.
			that it hated me before <i>it hated</i> you. <sup>19</sup> If ye were of the world, the world would love its own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. <sup>20</sup> Remember the word that I spake unto you, The servant is not greater than his lord. If they have kept my saying, they will keep yours also. <sup>21</sup> But all these things will they do unto you for my name's sake, because they know not him that sent me. <sup>22</sup> If I had not come and spoken unto them, they would not have had sin : but now they have no excuse for their sin. <sup>23</sup> He that hateth me, hateth my Father also. <sup>24</sup> If I had not done among them the works which no other hath done, they would not have had sin : but now they have both seen and hated both me and my Father. <sup>25</sup> But <i>this cometh to pass</i> , that the word might be fulfilled that is written in their law, ' They hated me without a cause.'
		<i>Ps. 69 ; 4.</i>	<sup>26</sup> " But when the Advocate cometh, whom I will send unto you from the Father, <i>even</i> the spirit of truth which proceedeth from the Father, he shall testify concerning me. <sup>27</sup> And ye also shall bear testimony, because ye have been with me from the beginning.
			CH. XVI. " These things I have spoken unto you, that ye should not be caused to fall. <sup>2</sup> They will put you out of the synagogue : yea, the hour cometh, that whosoever killeth you will think that he offereth God service. <sup>3</sup> And these things will they do, because they have not known the Father, nor me. <sup>4</sup> But these things have I told you, that when the hour cometh, ye may remember that I told you of them. And these things I said not unto you at first, because I was with you ; <sup>5</sup> but now I am going unto him that sent me. And none of you <i>now</i> asketh me, Whither goest thou ? <sup>6</sup> but because I have said these things unto you, sorrow hath filled your heart.*
			<sup>7</sup> " Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Advocate will not come unto you ; but if I depart, I will send him unto you. <sup>8</sup> And when he is come, he will reprove the world concerning sin, and concerning righteousness, and concerning judgment : <sup>9</sup> concerning sin, because they believe not on me ;

\* The punctuation in ver. 4-6 is from *Kuinocl.*



MATT.	MARK	LUKE	JOHN XVI.
		βασταζειν	<p><sup>10</sup> and concerning righteousness, because I go to my Father, and ye behold me no more; <sup>11</sup> and concerning judgment, because the ruler of this world is judged. <sup>12</sup> I still have many things to say unto you, but ye cannot bear them now. <sup>13</sup> But when he, the spirit of truth, cometh, he will guide you into all the truth: for he will not speak of himself; but whatsoever things he shall hear, he will speak: and he will show you things to come. <sup>14</sup> He will glorify me: for he will receive of mine, and will show it unto you. <sup>15</sup> All things whatsoever the Father hath are mine: therefore I said, He receiveth of mine, and will show it unto you. <sup>16</sup> A little while, and ye behold me not: and again, a little while, and ye will see me, because I go to the Father.”</p> <p><sup>17</sup> Some of his disciples said therefore to one another, “What is this that he saith unto us, ‘A little while, and ye behold me not: and again little while, and ye will see me:’ and, ‘Because I go to the Father?’” <sup>18</sup> They said therefore, “What is this that he saith, ‘A little while?’ We cannot tell what he saith.” <sup>19</sup> Jesus knew that they were desirous to ask him, and said unto them, “Do ye inquire among yourselves concerning this, that I said, ‘A little while, and ye behold me not: and again, a little while, and ye will see me?’” <sup>20</sup> Verily, verily, I say unto you, Ye will weep and lament, but the world will rejoice: and ye will be sorrowful, but your sorrow will be turned into joy. <sup>21</sup> A woman when she is in travail hath sorrow because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. <sup>22</sup> And ye therefore now have sorrow: but I shall see you again, and your heart will rejoice, and your joy no one taketh from you. <sup>23</sup> And in that day ye shall request nothing from me.* Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give you. <sup>24</sup> Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be made full.</p> <p><sup>25</sup> “These things I have spoken unto you in dark</p>

\* Griesbach connects this first clause of ver. 23 with ver. 22, thus—‘and your joy no one taketh from you; and in that day ye will not ask me any thing,’—apparently taking the verb *ερωτησετε*, *ye will ask*, in the sense of *inquire* or *question*, as Kuinoel and others do. The verb rendered *ask* in the remainder of ver. 23, and 24, is *αιτεω*.

MATT.	MARK	LUKE	JOHN XVI.
		ερωτησω	sayings : * the hour cometh, when I shall no more speak unto you in dark sayings, but I shall show you plainly concerning the Father. 26 At that day ye shall ask in my name : and I say not unto you, that I will pray the Father for you : 27 for the Father himself loveth you, because ye have loved me, and have believed that I came forth from God. 28 I came forth from the Father, and have come into the world: again, I leave the world, and go to the Father." 29 His disciples say unto him, " Lo, now speakest thou plainly, and speakest no dark saying. 30 Now we know that thou knowest all things, and needest not that any one should ask thee : by this we believe that thou camest forth from God." 31 Jesus answered them, " Do ye now believe? 32 Behold, the hour cometh, yea, is now come, that ye will be scattered, every man to his own home, and will leave me alone : and yet I am not alone, because the Father is with me. 33 These things I have spoken unto you, that in me ye might have peace. In the world ye have tribulation : but be of good courage ; I have overcome the world."
		ερωτα	

SECT. VI.

The Prayer of Christ before leaving the Paschal Chamber.

MATT.	MARK	LUKE	JOHN XVII.
		καθως	THESE words spake Jesus; and he lifted up his eyes to heaven, and said, " Father! the hour is come ; glorify thy Son, that thy Son also may glorify thee : 2 since† thou hast given him authority over all flesh, that he may give everlasting life to all whom thou hast given him.† 3 And this is everlasting life, that they may know thee the only true God, and Jesus Christ whom thou hast sent.§ 4 I have glorified thee on the earth : I have finished the work which thou gavest me to do : 5 and now, O Father, glorify thou me, with thine own self, with the glory which I had before the world was, with thee. 6 " I have manifested thy name unto the men whom thou gavest me out of the world : they were

\* Or, obscurely, εν παροιμiais.

† καθως occurs in ver. 11, 14, 16, 18, 21, 22, 23.

‡ The construction of the original is Hebraistic, ινα παν ο δεδωκας αυτω δωση αυτοις ζωην αιωνιον.

§ Or, " and him whom thou hast sent," even Jesus Christ. " I have glorified thee, &c.

MATT.	MARK	LUKE	JOHN XVII.
		ὅτι ὅτι	thine, and thou gavest them to me ; and they have kept thy word. 7 Now they know that all things whatsoever thou hast given me are from thee : 8 for the words which thou gavest me I have given unto them ; and they have received <i>them</i> , and have surely known that I came forth from thee, and they have believed that thou didst send me. 9 I pray for them : I am not praying for the world, but for those whom thou hast given me ; for they are thine : 10 and all mine are thine, and thine are mine ; and I have been glorified in them. 11 And I am no longer in the world ; yet these are in the world, and I come to thee. Holy Father ! keep them in thy name which* thou hast given me, that they may be one,† as we are one. 12 While I was with them in the world, I kept them in thy name : those that thou gavest me I have preserved ; and no one of them is lost, but the son of perdition ; so that the scripture is fulfilled. 13 But now I come to thee ; and these things I speak in the world, that they may have my joy fulfilled in themselves. 14 I have given them thy word : and the world hateth them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil in it. 16 They are not of the world, since I am not of the world. 17 Sanctify them through thy truth : thy word is truth. 18 As thou hast sent me into the world, I also have sent them into the world. 19 And for their sake I sanctify myself, that they also may be sanctified through <i>thy</i> truth. 20 “ Neither do I pray for these alone, but for them also that believe on me through their word ; 21 that all may be one, as thou, O Father, art in me, and I in thee ; that they also may be one in us : that the world may believe that thou hast sent me. 22 And the glory which thou hast given me, I have given them ; that they may be one, as we are one ; 23 I in them, and thou in me ; that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24 Father ! it is my desire ‡ that
		ερωτῶ	
		ερωτῶ	
		καθώς	
		ερωτῶ	

\* Griesbach reads *ψ* for ζούς.

† The original, throughout, for *one*, is *έν*, the neuter numeral. There is no complete representation of it in our language, without a periphrasis.

‡ Or, I am desirous, *θελω*. The rendering in the text is that of Wynne. Following the order of the original, the first part of the verse may well be rendered, ‘ Father ! as to those whom thou hast given me, it is my desire that where I am they also may be with me : that ’ &c.

MATT.	MARK	LUKE	JOHN XVII.
		καὶ—δε	they also whom thou hast given me, may be with me where I am : that they may behold my glory, which thou gavest me, because thou lovedst me, before the foundation of the world. <sup>25</sup> Righteous Father ! although the world hath not known thee, yet I have known thee ; and these have known that thou hast sent me ; <sup>26</sup> and I have declared unto them thy name, and will declare it : that the love where-with thou hast loved me may be in them, and I in them."

SECT. VII.

*Christ goes to Gethsemane : On the Way he again warns Peter.*

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN XVIII.
<p><sup>30</sup> AND when they had sung a hymn. they went forth to the mount of Olives.</p> <p><sup>31</sup> Then saith Jesus unto them, " All ye will fall away from me* in this night : for it is written, ' I will smite the shepherd, and the sheep of the flock will be scattered abroad.'</p> <p><sup>32</sup> But after I have arisen, I will go before you into Galilee." <sup>33</sup> But Peter answered and said unto him, " If all shall fall away from thee, I will never fall away." <sup>34</sup> Jesus said unto him, " Verily, I say unto thee, In this night, before</p>	<p><sup>30</sup> AND when they had sung a hymn, they went forth to the mount of Olives.</p> <p><sup>31</sup> And Jesus saith unto them, " All ye will fall away from me in this night : because it is written, ' I will smite the shepherd, and the sheep will be scattered abroad.'</p> <p><sup>32</sup> But after I have arisen, I will go before you into Galilee." <sup>33</sup> But Peter said unto him, " Although all shall fall away, yet will not I." <sup>34</sup> And Jesus saith unto him, " Verily, I say unto thee, To-day, even in this night, before the cock</p>	<p><sup>39</sup> AND he went forth, and departed, according to his custom, to the mount of Olives ; and his disciples also followed him.</p> <p>. <i>Zech. 13; 7.</i></p> <p>εγερθηναι</p>	<p>WHEN Jesus had spoken these words, he went forth with his disciples over the brook Kedron, where was a garden, into which he entered, and his disciples.</p>

\* Lit. shall be caused to fall by me, σκανδαλισθησεσθε εν εμοι.—And so in ver. 33, and in the corresponding verses in Mark. The rendering in the text does not quite express the force of the original ; yet for the connection no closer presents itself. The reader may prefer *abandon* or *desert* : but this would be farther from a literal rendering.—The passages in which σκανδαλιζω occurs, are specified in the Note in p. 62 .

MATT. XXVI.	MARK XIV.	LUKE	JOHN
<i>the</i> cock crow,* thou shalt deny me thrice.” 25 Peter said unto him, “ Even if I must die with thee, I will in no wise deny thee.” In like manner also said all the disciples.	crow twice* thou wilt deny me thrice.” 31 But he spake still the more vehemently, “ If I must die with thee, I will in no wise deny thee.” And in like manner also said they all.		

SECT. VIII.

Our Lord's Agony in Gethsemane.

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN
36 THEN cometh Jesus with them to a place called Gethsemane; and he saith unto the disciples, “ Sit ye here, while I go and pray yonder.” 37 And he took with <i>him</i> Peter and the two sons of Zebedee, and began to be sorrowful and to be very heavy. 38 Then saith Jesus unto them, “ My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.” 39 And he went forward a little, and fell on his face, praying, and saying,  “ O my Father, if it is possible,† let this cup pass from me: nevertheless, not as I will, but as thou <i>wilt</i> .”	32 AND they come to a place the name of which is Gethsemane: and he saith to his disciples, “ Sit ye here, while I pray.” 33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy. 34 And he saith unto them, “ My soul is exceeding sorrowful, unto death: tarry ye here, and watch.” 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. 36 And he said, “ Abba!” Father, “ all things <i>are</i> possible unto thee; take away this cup from me; yet not what I will, but what thou <i>wilt</i> .”	40 AND when he was at the place, he said unto them, “ Pray ye that ye enter not into temptation.”  41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42 saying,  “ Father! if thou art willing to take away this cup from me— nevertheless, not my will, but thine, be done.” 43 (Now there appeared unto him an angel from	

\* St. Matthew's words relate to *the* cock-crowing; that which occurred about the commencement of the last watch: St. Mark's to the earlier cock-crowing as well. This Evangelist probably learnt the exact expression from the Apostle Peter himself.

† Or, since it is possible, *εἰ δυνατόν ἐστι*.

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN
<p><sup>40</sup> And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, "What! could ye not watch with me one hour? <sup>41</sup> Watch ye and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." <sup>42</sup> He went away again a second time, and prayed, saying, "O my Father, if this cup cannot pass away from me, unless I drink it, thy will be done." <sup>43</sup> And he came, and findeth them asleep again: for their eyes were heavy.</p>	<p><sup>37</sup> And he cometh, and findeth them sleeping, and saith unto Peter, "Simon! sleepest thou? couldest thou not watch one hour? <sup>38</sup> Watch ye and pray, lest ye enter into temptation. The spirit indeed is willing, but the flesh is weak." <sup>39</sup> And he went away again, and prayed, saying the same words.</p>	<p>heaven, strengthening him). <sup>44</sup> And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.* <sup>45</sup> And when he rose up from prayer, and had come to his disciples, he found them asleep from sorrow, <sup>46</sup> and said unto them, "Why sleep ye? rise and pray, that ye enter not into temptation."</p>	
<p><sup>44</sup> And he left them, and went away again, and prayed the third time, saying the same words. <sup>45</sup> Then cometh he to his disciples, and saith unto them, "Do ye still sleep and take <i>your</i> rest? behold the hour is at hand, and the Son of man is delivered up into the hands of sinners. <sup>46</sup> Rise, let us go: behold, he is at hand that delivereth me up."</p>	<p><sup>40</sup> And when he returned, he found them sleeping again, (for their eyes were heavy); and they knew not what to answer him.</p>		
<p><sup>41</sup> And he cometh the third time, and saith unto them, "Do ye still sleep and take <i>your</i> rest? it is enough: the hour is come; behold, the Son of man is delivered up into the hands of sinners. <sup>42</sup> Rise, let us go: behold, he that delivereth me up is at hand."</p>			

\* The record in ver. 43 and 44, is peculiar to St. Luke's Gospel. Newcome places it at the close of the third prayer: Greswell, after the first; which seems most probable.—Lachman marks it as of uncertain authority. Granville Penn, on the authority of the Vatican, the Alexandrian, and other testimonies, altogether omits it. Griesbach and Scholz retain it absolutely.

SECT. IX.

*Jesus is betrayed by Judas to the Officers of the Chief Priests and Rulers.\**

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN XVIII.
<p><sup>47</sup> AND while he was yet speaking, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, from the Chief Priests and Elders of the People.</p> <p><sup>48</sup> Now he that delivered him up gave them a sign, saying, "Whomsoever I shall kiss, <i>that</i> is he : take ye him."</p> <p><sup>49</sup> And straightway he came to Jesus, and said, "Hail, Rabbi!" and kissed him. <sup>50</sup> And Jesus said unto him, "Friend,† wherefore art thou come?"</p>	<p><sup>43</sup> AND straightway, while he was yet speaking, cometh Judas, being one of the twelve, and with him a great multitude with swords and clubs, from the Chief Priests and the Scribes and the Elders, <sup>44</sup> Now he that delivered him up had given them a token, saying, "Whomsoever I shall kiss, <i>that</i> is he : take ye him, and lead <i>him</i> away safely." <sup>45</sup> And when he came, he came straightway to him, and saith, "Rabbi, Rabbi!" and kissed him.</p>	<p><sup>47</sup> AND while he was yet speaking, behold a multitude, and he that was called Judas, one of the twelve, came forwards before them, and drew near unto Jesus to kiss him.</p> <p><sup>48</sup> But Jesus said unto him, "Judas, dost thou deliver up the Son of man with a kiss?"</p>	<p><sup>2</sup> Now Judas also, who delivered him up, knew the place : for Jesus oftentimes resorted thither with his disciples. <sup>3</sup> Judas therefore having received a band of <i>men</i>, and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches† and weapons.</p>

\* The order of the occurrences recorded in this Section appears to have been as follows : Having come into the garden with the officers, &c., Judas hastily went forwards from them to his Master, and kissed him ; on which Jesus made the reply recorded in part by Matthew, and in part by Luke. Struck with the reproach in the latter, Judas appears to have hastened back to the officers who were advancing. It was the period of full-moon ; yet in the obscurity of midnight, the confusion of the circumstances, and the dazzling of their own lanterns, and among the trees of the olive-ground, his party might not have seen distinctly which person he had kissed, or even discerned at all the appointed signal. Nor might John have witnessed this signal, or even (from being behind) have seen Judas come to Christ : but he saw his Master go onwards from the spot where he was, and proceed towards the advanced part of the officers, with whom Judas was now standing ; and he (perhaps alone) witnessed, and has recorded, that extraordinary occurrence which proves that Jesus might even then have escaped from his enemies—that (as John has recorded his words ch. x. 18.) he laid down his life of himself. After this, (which would occupy only a few minutes,—while Matthew, and those Apostles whose information reached Mark and Luke, might not be in sight), the band came up and seized him, which all the Apostles witnessed.—The agitating and hurried nature of the occurrences is impressed, in the characters of reality, on the different records. We need only to realize them to our conceptions, to perceive how all might take place, and yet be only partially seen by different witnesses.

† Or, lamps, λαμπάδων.

‡ Εταίρει, companion.

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN XVIII.
<p>Then they came up, and laid hands on Jesus, and took him. <sup>61</sup> And, behold, one of them <i>who were</i> with Jesus, stretched out <i>his</i> hand, and drew his sword, and smote the servant of the High Priest, and struck off his ear. <sup>62</sup> Then saith Jesus unto him, "Put up thy sword again into</p>	<p><sup>46</sup> And they laid their hands on him, and took him. <sup>47</sup> But one of them that stood by drew a sword, and smote a servant of the High Priest, and struck off his ear.</p>	<p><sup>49</sup> Now when they who were about him saw what was about to take place, they said unto him, "Lord! shall we smite with the sword?" <sup>50</sup> And one of them smote the servant of the High Priest, and struck off his right ear. <sup>51</sup> And Jesus answered and said, "Suffer ye thus far." And he</p>	<p><sup>4</sup> Jesus therefore, knowing all things that were coming upon him, went forth, and said unto them, "Whom seek ye?" <sup>5</sup> They answered him, "Jesus of Nazareth." <sup>6</sup> Jesus saith unto them, "I am <i>he</i>." (Now Judas also, who delivered him up, stood with them). <sup>6</sup> When therefore he said unto them, 'I am <i>he</i>,' they went backward, and fell on the ground. <sup>7</sup> Again therefore he asked them, "Whom seek ye?" And they said, "Jesus of Nazareth." <sup>8</sup> <sup>9</sup> Jesus answered, "I have told you that I am <i>he</i>: if therefore ye seek me, let these go their way." (<sup>9</sup> So that the word was fulfilled, which he spake, "Of those whom thou gavest me I have lost no one"). <sup>10</sup> Simon Peter therefore having a sword, drew it, and smote the servant of the High Priest, and cut off his right ear: (now the servant's name was Malchus). <sup>11</sup> Jesus therefore said unto Peter, "Put up the sword into the sheath: the cup which the Father hath given</p>

*John 17; 12.*

\* *τον Ναζωραίου*. This adjective and *Ναζαρηνός* appear to have been used indiscriminately.



MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN XVIII.
its place: for all that take the sword will perish by the sword. <sup>53</sup> Thinkest thou that I cannot now beseech my Father, and he will give me more than twelve legions of angels? <sup>54</sup> But how then could the scriptures be fulfilled, that thus it must be?" <sup>55</sup> In that hour Jesus said to the multitudes, "Have ye come forth, as against a robber, with swords and clubs to seize me? I sat daily with you teaching in the temple, and ye took me not: <sup>56</sup> but all this hath been done, that the scriptures of the prophets may be fulfilled."	<p>πὼς οὐν</p> <p><sup>48</sup> And Jesus answered and said unto them, "Have ye come forth, as against a robber, with swords and clubs to seize me? <sup>49</sup> I was daily with you in the temple teaching, and ye took me not: but <i>this is done</i> that the scriptures may be fulfilled."</p> <p><sup>50</sup> And they all forsook him, and fled.</p> <p><sup>51</sup> And there followed him a certain young man, having a linen cloth cast about <i>his naked body</i>; and the young men lay hold † on him; <sup>52</sup> and he left the linen cloth, and fled from them naked.</p>	touched his ear, and healed him.	me, shall I not drink it?" <sup>12</sup> The band therefore, and the commander,* and the officers of the Jews, took Jesus and bound him.
Then all the disciples forsook him, and fled.		<p><sup>52</sup> And Jesus said unto the Chief Priests, and Prefects of the temple, and Elders, who were come against him, "Have ye come forth, as against a robber, with swords and clubs?" <sup>53</sup> When I was daily with you in the temple, ye stretched not forth <i>your hands</i> against me: but this is your hour, and the power of darkness."</p>	ἐξουσία

\* ὁ χιλιάρχος. It must have been the commander of the Temple guard, not a Roman tribune;— unless indeed that guard consisted of Roman soldiers. See Part X. Sect. i.

† κρατοῦσι. The same verb is rendered *take* in ver. 44, 46, 49, and in Matt. ver. 48, 50, and 55; in which cases a uniform rendering has been maintained.

SECT. X.

*Jesus is taken first to the House of Annas, and afterwards to the Palace of Caiaphas: Occurrences while our Lord was kept there, before the High Priest and his Faction. In the early part of these Proceedings, Peter denies his Lord.\**

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN XVIII.
<p><sup>57</sup> Now they that had taken Jesus led him away to Caiaphas the High Priest, where the Scribes and the Elders assembled together. †</p>	<p><sup>53</sup> AND they led Jesus away to the High Priest: and all the Chief Priests, and the Elders, and the Scribes, come together to him. †</p>	<p><sup>54</sup> Now having taken him, they led him away, and brought him to the house of the High Priest.</p>	<p><sup>13</sup> AND they led him away to Annas first; for he was father-in-law of Caiaphas, who was High Priest that year. <sup>14</sup> (Now Caiaphas was he, who gave counsel to the Jews, that it was expedient that one man should perish for the people). <sup>15</sup> And Simon Peter followed Jesus, and so did another disciple: now that disciple was known unto the High Priest; and he went in with Jesus into the palace ‡ of the High Priest. <sup>16</sup> But Peter stood at the door without: the other disciple, therefore, who was known unto the High Priest, went</p>
<p><sup>68</sup> But Peter followed him afar off, even to the palace ‡ of the High Priest;</p>	<p><sup>64</sup> And Peter followed him afar off, even into the palace ‡ of the High Priest:</p>	<p>And Peter followed afar off.</p>	

\* See Note at the end of this Part, respecting the circumstances of Peter's denial.

† The account in ver. 53 of Mark, (which is less strongly stated by Matthew), may be considered as a summary of the proceedings of the night. When our Lord was first brought before Caiaphas, it is probable that few of the Sanhedrim were at the High Priest's Palace; and the particulars which we derive from St. John respect the commencement of the examination. By degrees a considerable number of the Sanhedrim (we may reasonably suppose of the High Priest's faction) collected together; and (if the information received by the first two Evangelists, do not relate, in part at least, to the formal proceeding in the Hall of the Sanhedrim, Sect. xi., recorded by St. Luke, and referred to by the former), our Lord not only underwent a preparatory trial by the High Priest and his partisans, but, before them, as well as before the Sanhedrim, uttered the majestic declaration which St. Luke records less fully. Some hours appear to have been occupied in obtaining witnesses to condemn our Lord; and it would be daylight before things were prepared for a regular decision of the Sanhedrim in their Hall, which was in the Temple: indeed, it was only in the day-time that the Sanhedrim could try capital causes. (See Lightfoot).

‡ In some parts of this Section, αυλη is used to denote the open court of the palace round which were the various halls and chambers. So in Luke ver. 55, and Mark ver. 66.

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN XVIII.
<p>and he went in, and sat with the officers, to see the end.</p>	<p>and he was sitting with the officers, and warming himself at the fire.</p>	<p>(See p. 261.)</p> <p>“ And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat down among them.</p>	<p>out and spake unto her that kept the door, and brought in Peter. <sup>17</sup> (The damsel that kept the door saith therefore unto Peter, “ Art not thou also <i>one</i> of this man’s disciples ?” He saith “ I am not”). <sup>18</sup> Now the servants and of ficers were standing <i>there</i>, having made a fire of coals, because it was cold, and were warming themselves; and Peter was standing with them, and warming himself.</p> <p><sup>19</sup> The High Priest therefore asked Jesus concerning his disciples, and concerning his teaching. <sup>20</sup> Jesus answered him, “ I spake openly to the world : I always taught in <i>the</i> synagogue, and in the temple, whither all the Jews resort ; and in secret have I spoken nothing. <sup>21</sup> Why dost thou ask me ? ask them that heard <i>me</i>, what I spake unto them : behold, these know what I said.” <sup>22</sup> And when he had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, “ Answerest thou the High Priest thus ?” <sup>23</sup> Jesus answered him, “ If I have spoken evil,</p>

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN XVIII.
<p><sup>59</sup> Now the Chief Priests, and the Elders, and the whole Council, sought false testimony against Jesus, that they might put him to death ; <sup>60</sup> yet they found none, though many false witnesses came.</p> <p>At the last came two witnesses, <sup>61</sup> and said,</p> <p>“ This man said, ‘ I am able to destroy the temple of God, and to build it within three days.’ ”</p> <p><sup>62</sup> And the High Priest arose, and said unto him, “ Answerest thou nothing? what do these testify against thee? ”</p> <p><sup>63</sup> But Jesus kept silence. And the High Priest answered and said unto him, “ I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God.” <sup>64</sup> Jesus saith unto him, “ Thou</p>	<p><sup>55</sup> Now the Chief Priests and the whole Council sought for testimony against Jesus in order to put him to death ; yet they found none. <sup>56</sup> For many bare false testimony against him ; yet their testimony was not sufficient. <sup>57</sup> And there arose certain, and bare false testimony against him, saying, <sup>58</sup> “ We heard him saying, ‘ I will destroy this temple, that is made with hands, and within three days I will build another made without hands.’ ” <sup>59</sup> yet not even thus was their testimony sufficient. <sup>60</sup> And the High Priest stood up in the midst, and asked Jesus, saying, “ Answerest thou nothing? what do these testify against thee? ”</p> <p><sup>61</sup> But he kept silence, and answered nothing. Again the High Priest asked him, and saith unto him, “ Art thou the Christ, the Son of the Blessed? ” <sup>62</sup> And Jesus said, “ I am : and ye will see the</p>		<p>testify concerning thine evil : but if well, whither smitest thou me? ” <sup>54</sup> (Annas had sent him bound unto Caiaphas the High Priest).</p>

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN XVIII.
<p>hast said: moreover I say unto you, Henceforth ye will see the Son of man sitting on the right hand of power, and coming on the clouds of heaven."</p> <p>" Then the High Priest rent his garments, saying, "He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. "What seemeth fit to you?" And they answered and said, "He is guilty of death." *</p> <p>" Then they spat in his face, and buffeted him: and some struck him with the palms of their hands, "saying, "Prophecy unto us, thou Christ, who is he that smote thee?"</p> <p>" Now Peter was sitting without in the court: and a maid-servant came unto him, saying, "And thou wast with Jesus of Galilee." " But he denied it before them all, saying, "I know not what thou sayest."</p> <p>" And when he had gone out into the porch, another maid-servant saw</p>	<p>Son of man sitting on the right hand of power, and coming among the clouds of heaven."</p> <p>" Then the High Priest rent his clothes, and saith, "What further need have we of witnesses? " Ye have heard the blasphemy: what appeareth fit to you?" And they all condemned him to be guilty of death. *</p> <p>" And some began to spit on him, and to cover his face, and to buffet him; and to say unto him, "Prophecy:" and the officers struck him with the palms of their hands.</p> <p>" And a Peter was in the court below, there cometh one of the maid-servants of the High Priest: " and seeing Peter warming himself, she looked upon him, and said, "And thou wast with Jesus of Nazareth." " But he denied it, saying, "I know not, nor do I understand what thou sayest " And he went forth into the porch; and a cock crew.</p> <p>" And the maid-</p>	<p>" (And the men that held Jesus mocked him, and smote him. " And when they had covered him, they struck his face, and asked him, saying, "Prophecy, who is he that smote thee?" " And many other things they blasphemously spake against him).</p> <p>" But a certain maid servant, seeing him sitting by the fire, and earnestly looking upon him, said, "And this man was with him." " But he denied him, saying, "Woman, I know him not."</p> <p>" And after a short time another person saw him, and said, "And</p>	<p>(From p. 259)</p> <p>" The damsel that kept the door saith therefore unto Peter, "Art not thou also</p>

\* Or, He is obnoxious (or liable) to death, *ενοχος θανάτου*.

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN XVIII.
him, and she saith unto them that were there, "And this <i>man</i> was with Jesus of Nazareth." <sup>72</sup> And again he denied with an oath; "I know not the man." <sup>73</sup> But after a little while they that stood by came, and said to Peter, "Truly thou also art <i>one</i> of them; and indeed thy speech maketh thee manifest."	servant saw him again, and began to say to them that stood by, "This <i>man</i> is <i>one</i> of them." <sup>70</sup> But he denied it again.	thou art <i>one</i> of them." But Peter said, "Man, I am not."	<i>one</i> of this man's disciples!" He saith, "I am not."
<sup>74</sup> Then he began to curse <i>himself</i> , and to swear, saying, "I know not the man."	And after a little while, they that stood by again said to Peter, "Truly thou art <i>one</i> of them: and indeed thou art a Galilean, and thy speech resembles <i>theirs</i> ."	<sup>59</sup> And about the space of one hour after, some one else confidently affirmed, saying, "Of a truth this <i>man</i> also was with him: and indeed he is a Galilean."	<sup>26</sup> Now Simon Peter was standing and warming himself. They said therefore unto him, "Art not thou also <i>one</i> of his disciples?" He denied it, and said, "I am not."
And straightway a cock crew.	<sup>72</sup> And a second time a cock crew.	<sup>60</sup> But Peter said, "Man, I know not what thou sayest." And immediately, while he was still speaking, a cock crew. <sup>61</sup> And the Lord turned and looked upon Peter. And Peter recollected† the word of the Lord, how he had said unto him, 'Before the cock crow, thou wilt deny me thrice.'	<sup>25</sup> One of the servants of the High Priest, (being his kinsman whose ear Peter cut off), saith to him, "Did not I see thee in the garden with him?"
<sup>75</sup> And Peter remembered the word of Jesus, who said unto him, 'Before the cock crow, thou wilt deny me.' And he went out, and wept bitterly.	And Peter called to mind the word which Jesus said unto him, 'Before the cock crow twice, thou wilt deny me thrice.' And he rushed out,* and wept.	And Peter recollected† the word of the Lord, how he had said unto him, 'Before the cock crow, thou wilt deny me thrice.'	<sup>27</sup> Again therefore Peter denied; and straightway a cock crew.
		<sup>62</sup> And he went forth, and wept bitterly.	

SECT. XI.

Christ condemned by the Sanhedrim.

MATT. XXVII.	MARK XV.	LUKE XXII.	JOHN
Now when the morning came, all the Chief Priests and the Elders of the people took counsel against Jesus to put him to death.	AND straightway in the morning the Chief Priests held a consultation with the Elders and Scribes and the whole Council,	<sup>66</sup> AND as soon as it was day, the Elders of the people were gathered together, and the Chief Priests and the Scribes; and they led him up ‡	

\* Kai επιβαλων εκλαιε..      † Matt. εμνησθη: Mark, ανεμνησθη: Luke, υπεμνησθη.

‡ ανηγαγον: This word accords well with the supposition that our Lord was conducted from the High Priest's Palace to the Hall of the Sanhedrim, which was in one of the buildings in the Inner Court of the Temple. The Prætorium, where Pilate resided, was adjoining the north-west corner of the Outer Court.

MATT. XXVII.	MARK XV.	LUKE XXII. XXIII.	JOHN
		into their Council,* saying, <sup>67</sup> “If thou art the Christ, tell us.” But he said unto them, “If I should tell you, ye would not believe: <sup>68</sup> and if I also should put a question to you,† ye would not answer me, or let me go. <sup>69</sup> Henceforth will the Son of man be sitting on the right hand of the power of God.” <sup>70</sup> And they all said, “Thou art therefore the Son of God!” And he said unto them, “Ye say that I am.”‡ <sup>71</sup> And they said, “What further need have we of testimony? for we ourselves have heard from his own mouth.”	
<sup>2</sup> And when they had bound him, they led him away, and delivered him to Pontius Pilate, the Governor.	and they bound Jesus, and took him away, and delivered him to Pilate.	CH. XXIII. And the whole multitude of them arose, and led him unto Pilate.	

SECT. XII.

(The Remorse of Judas.)

MATT. XXVII.	MARK	LUKE	JOHN
<sup>3</sup> (THEN Judas, who delivered him up, when he saw that he was condemned, was full of remorse,§ and brought back the thirty pieces of silver to the Chief Priests and Elders, <sup>4</sup> saying, “I have sinned, having delivered up innocent blood.” But they said, “What is that to us? see thou to that.” <sup>5</sup> And he cast down the pieces of silver in the temple,   and departed, and			

\* το συνεδριον.

† εαν δε και ερωτησω.

‡ Or, ye say true, for I am, υμεις λεγετε, οτι εγω ειμι. This is Wakefield's rendering.

§ μεταμεληθεις. Repentance is expressed by μετανοια, and repent, by μετανοεω: μεταμιλομαι seems more to refer to the feelings, indicating penitence, regret, remorse.

|| He appears to have followed to the Hall of the Sanhedrim; and when he saw their final determination, to have gone at once to the Chief Priests, before they left the Temple.





MATT. XXVII.	MARK XV.	LUKE XXIII.	JOHN XVIII.
			therefore said unto them, "Take ye him, and condemn him according to your law." The Jews therefore said unto him, "It is not lawful for us to put any man to death." <sup>32</sup> (So that the saying of Jesus was fulfilled, which he spake, signifying by what death he was about to die).
		<i>Matt. 20 ; 19.</i>	
		<sup>2</sup> AND they began to accuse him, saying, "We found this <i>man</i> perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ <i>the King</i> .*	
<sup>11</sup> AND Jesus stood before the Governor: and the Governor asked him, saying, "Thou art the King of the Jews?"	<sup>2</sup> AND Pilate asked him, saying, "Thou art the King of the Jews?"	<sup>3</sup> And Pilate asked him, saying, "Thou art the King of the Jews?"	<sup>33</sup> Pilate therefore entered again into the Prætorium, and called Jesus, and said unto him, "Thou art the King of the Jews?" <sup>34</sup> Jesus answered him, "Sayest thou this of thyself, or have others told thee concerning me?" <sup>35</sup> Pilate answered, "Am I a Jew? Thine own nation and the Chief Priests have delivered thee up unto me: what hast thou done?" <sup>36</sup> Jesus answered, "My kingdom is not of this world: if my kingdom had been of this world, my servants would have fought

\* *Chr.* the anointed king, *χριστον βασιλεα.*

MATT. XXVII.	MARK XV.	LUKE XXIII.	JOHN XVIII.
<p>And Jesus said unto him, "Thou sayest <i>truly</i>."<sup>*</sup></p> <p><sup>12</sup> And when he was accused by the Chief Priests and the Elders, he answered nothing. <sup>13</sup> Then saith Pilate unto him, "Hearest thou not how many things they testify against thee?" <sup>14</sup> And he answered him to no one thing; so that the Governor wondered greatly.</p>	<p>And he answering said unto him, "Thou sayest <i>truly</i>."<sup>*</sup></p> <p><sup>3</sup> And the Chief Priests accused him of many things. <sup>4</sup> And Pilate asked him again, saying, "Answerest thou nothing? behold, how many things they testify against thee." <sup>5</sup> But Jesus no longer answered any thing; so that Pilate wondered.</p>	<p>And he answered him and said, "Thou sayest <i>truly</i>."<sup>*</sup></p> <p><sup>4</sup> And Pilate<sup>†</sup> said to the Chief Priests and the multitudes, "I find no fault in this man." <sup>5</sup> But they were more urgent, saying, "He stirreth up the people, teaching throughout all Judea, having begun from Galilee to this place." <sup>6</sup> Now when Pilate heard of Galilee, he asked whether the man were a Galilean. <sup>7</sup> And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem in those days.</p>	<p>that I might not be delivered up to the Jews: but now my kingdom is not from hence."<sup>37</sup> Pilate therefore said unto him, "Art thou a king then?" Jesus answered, "Thou sayest <i>truly</i><sup>*</sup> that I am a king. For this cause was I born, and for this cause I came into the world, that I should bear testimony unto the truth. Every one that is of the truth heareth my voice."<sup>38</sup> Pilate saith unto him, "What is truth?" And when he had said this, he went forth again unto the Jews, and saith unto them, "I find no fault in him.<sup>†</sup></p> <p><i>ἐξουσίας</i></p>

<sup>\*</sup> Cr, "It is as thou sayest," *συ λεγεις*.—See also p. 263, note †.

<sup>†</sup> St. John's account is continued in p. 268. If he received his information from the Roman Centurion, who superintended the crucifixion, he would learn what passed within the Prætorium; but little as to what passed without, till the closing part.

MATT. XXVII.	MARK XV.	LUKE XXIII.	JOHN XVIII.
<p><sup>15</sup> Now at <i>this</i> feast the Governor was accustomed to release unto the multitude one prisoner, whom they would. <sup>16</sup> And they had then a noted prisoner, called Barabbas. <sup>17</sup> When therefore they were gathered together, Pilate said unto them, "Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ?" <sup>18</sup> For he</p>	<p><sup>6</sup> Now at <i>this</i> feast he released unto them one prisoner, whomsoever they demanded. <sup>7</sup> (And there was a man named Barabbas, lying bound with his fellow-insurgents, who had committed murder in the insurrection.) <sup>8</sup> And the multitude crying aloud began to demand from him what he always did for them. <sup>9</sup> But Pilate answered them, saying, "Will</p>	<p><sup>8</sup> Now when Herod saw Jesus, he was very glad: for he had for a long time been desirous to see him, because he had heard many things concerning him; and he hoped to see some miracle done by him. <sup>9</sup> Then he questioned him in many words; but he answered him nothing. <sup>10</sup> And the Chief Priests and Scribes stood and vehemently accused him. <sup>11</sup> And Herod with his soldiers having set him at nought, and mocked him, having arrayed him in gorgeous apparel, sent him back to Pilate. <sup>12</sup> And on that day Pilate and Herod became friends with one another; for before they had been at enmity between themselves. <sup>13</sup> And when Pilate had called together the Chief Priests and the Rulers and the people, <sup>14</sup> he said unto them, "Ye have brought unto me this man, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: <sup>15</sup> no, nor yet Herod: for I sent</p>	

MATT. XXVII.	MARK XV.	LUKE XXIII.	JOHN XVIII.
<p>knew that for envy they had delivered him up. <sup>19</sup> (Now while he was sitting on the judgment seat, his wife had sent unto him, saying, "Have thou nothing to do with that righteous man: for I have suffered many things this day, in a dream, because of him)."<sup>20</sup> But the Chief Priests and Elders persuaded the multitudes that they should demand Barabbas, and destroy Jesus. <sup>21</sup> And the Governor answered and said unto them, "Which of the two will ye that I release unto you?" And they said, "Barabbas." <sup>22</sup> Pilate saith unto them, "What therefore shall I do with Jesus who is called Christ?" They all say unto him, "Let him be crucified." <sup>23</sup> But the Governor said, "But what evil hath he done?"† But they cried out exceedingly, saying, "Let him be crucified."</p> <p><sup>24</sup> And when Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude,</p>	<p>ye that I release unto you the King of the Jews?" <sup>10</sup> For he knew that for envy the Chief Priests had delivered him up.</p> <p><sup>11</sup> But the Chief Priests stirred up the multitude, that he might rather release Barabbas unto them.</p> <p><sup>12</sup> And Pilate answered and said again unto them, "What therefore will ye that I should do unto him whom ye call the King of the Jews?" <sup>13</sup> And they cried out again, "Crucify him." <sup>14</sup> But Pilate said unto them, "But what evil hath he done?"‡ And they cried out exceedingly, "Crucify him."</p>	<p>you to him; and, behold, nothing worthy of death hath been done by him. <sup>16</sup> I will therefore chastise him and release him."<sup>17</sup> For he was obliged to release one prisoner unto them at this feast. <sup>18</sup> But they cried out, the whole multitude together, saying, "Away with this man,* and release unto us Barabbas:" <sup>19</sup> (who for a certain insurrection made in the city, and for murder, had been cast into prison). <sup>20</sup> Again therefore Pilate spake to them,† being desirous to release Jesus. <sup>21</sup> But they cried aloud, saying, "Crucify, crucify him." <sup>22</sup> And he said unto them a third time, "But what evil hath this man done?"‡ I have found no cause of death in him: I will therefore chastise him, and release him." <sup>23</sup> And they were urgent with loud cries, demanding that he should be crucified. And their cries and the cries of the Chief Priests prevailed.</p>	<p><sup>20</sup> But ye have a custom that I should release one prisoner unto you at the passover: will ye therefore that I release unto you the King of the Jews? <sup>40</sup> They all therefore cried out again, saying, "Not this man, but Barabbas." Now Barabbas was a robber.</p>

\* Λερε τουτον.

† προσεφωνησει.

‡ Τι γαρ κακον ποιησεν;

MATT. XXVII.	MARK XV.	LUKE XXIII.	JOHN XIX.
<p>saying, "I am innocent of the blood of this righteous <i>man</i>: see ye <i>to it</i>." <sup>25</sup> And all the people answered and said, "His blood <i>be</i> on us, and on our children!" <sup>26</sup> Then he released Barabbas unto them: and when he had scourged Jesus, he delivered <i>him</i> up to be crucified.*</p> <p><sup>27</sup> Then the soldiers of the Governor took Jesus into the Prætorium, and gathered unto him the whole band. <sup>28</sup> And they stripped him, and put round him a scarlet robe.† <sup>29</sup> And they platted a crown of thorns, and put <i>it</i> upon his head; and put a reed in his right hand; and they bowed the knee before him, and mocked him, saying, "Hail, King of the Jews!" <sup>30</sup> And they spit upon him, and took the reed, and smote him on the head.</p>	<p><sup>15</sup> And Pilate, willing to satisfy the multitude, released Barabbas unto them, and delivered up Jesus, when he had scourged <i>him</i>, to be crucified.*</p> <p><sup>16</sup> And the soldiers led him away into the court, that is, the Prætorium; and they call together the whole band. <sup>17</sup> And they clothed him with purple, and platted a crown of thorns, and put it about his <i>head</i>, <sup>18</sup> and began to salute him, "Hail, King of the Jews!" <sup>19</sup> And they smote him on the head with a reed, and spat upon him, and bowing <i>their</i> knees did him homage.</p>	<p><sup>24</sup> And Pilate gave judgment that their demand should be done. <sup>25</sup> And he released him that for sedition and murder had been cast into prison, whom they demanded; but he delivered up Jesus to their will.*</p>	<p>Then Pilate therefore took Jesus,† and scourged <i>him</i>. <sup>2</sup> And the soldiers platted a crown of thorns, and put <i>it</i> on his head; and they threw round him a purple mantle,‡ and said, "Hail, King of the Jews!" and they smote him with the palms of their hands. <sup>4</sup> Pilate went forth again, and saith unto them, "Behold, I bring him out to you, that ye may know that I find no fault in him." <sup>6</sup> Jesus therefore came forth, wearing the crown of thorns, and the purple mantle. And Pilate saith unto them, "Behold the man!" <sup>6</sup> When therefore the</p>

\* The first three Evangelists give no record of the last futile efforts of the Roman Governor to save Jesus. Luke briefly gives the final result: the other two record the scourging; and from this pass on to the last act of Pilate; stating afterwards, as a separate fact, what preceded the formal condemnation.—The succession of events was probably as follows. Pilate, after washing his hands, yields to the Jews, releases Barabbas to them, and, in their presence, has Jesus scourged for crucifixion: Jesus is then taken within the fortress, and mocked by the Roman soldiers: Pilate brings him forth to the Jews; and afterwards has another conference with him within the Prætorium: He then again brings him forth, formally condemns him, and delivers him up to be crucified.

† *χλαμυδα*. It was probably the military cloak worn by generals.

MATT. XXVII.	MARK XV.	LUKE	JOHN XIX.
		Deut. 18; 20.	<p>Chief Priests and the officers saw him, they cried out, saying, "Crucify, crucify him." Pilate saith unto them, "Take ye him, and crucify him: for I do not find any fault in him."</p> <p><sup>7</sup> The Jews answered him, "We have a law, and by our law he ought to die, because he made himself <i>the</i> Son of God."</p> <p><sup>8</sup> When therefore Pilate heard that saying, he was still more afraid; <sup>9</sup> and he went again into the Prætorium, and saith unto Jesus, "Whence art thou?" But Jesus gave him no answer. <sup>10</sup> Pilate therefore saith unto him, "Speakest thou not unto me? knowest thou not that I have power<sup>*</sup> to crucify thee, and have power<sup>*</sup> to release thee?" <sup>11</sup> Jesus answered, "Thou hadst no power<sup>*</sup> <i>at all</i> against me, unless it had been given thee from above: on this account<sup>†</sup> he that delivered me up unto thee hath greater sin."</p> <p><sup>12</sup> After this Pilate continued seeking<sup>‡</sup> to release him: but the Jews cried out,</p>

\* *in*, authority, ἐξουσίαν.

† *Or*, as to this, διὰ τούτο.

‡ *Ex* τούτου ἐζητεῖ.

MATT. XXVII.	MARK XV.	LUKE	JOHN XIX.
		αντιλεγει	saying, "If thou release this <i>man</i> , thou art not Cæsar's friend: everyone who maketh himself a king, opposeth Cæsar."
			<sup>13</sup> When Pilate therefore heard that saying, he brought Jesus forth, and sat down on the judgment-seat, in a place called the Pavement, but in the Hebrew, Gabbatha. <sup>14</sup> (Now it was the preparation-day for the passover, and about the sixth* hour). And he saith unto the Jews, "Behold your King!" <sup>15</sup> But they cried out, "Away with <i>him</i> , away with <i>him</i> , crucify him." Pilate saith unto them, "Shall I crucify your King?" The Chief Priests answered, "We have no king but Cæsar." <sup>16</sup> Then he delivered him up therefore unto them to be crucified.
<sup>31</sup> And when they had mocked him, they took off the robe from him, and put on him his own garments; and they led him away to crucify <i>him</i> .	<sup>30</sup> And when they had mocked him, they took off the purple from him, and put on him his own garments; and they lead him forth to crucify him.		And they took Jesus, and led <i>him</i> away.

\* The original reading probably was, *τριτη*, the *third*. The numeral for *six* was easily confounded with that for *three*: yet *εκτη* is a very ancient reading.

## S E C T. XIV.

*The Crucifixion.*

MATT. XXVII.	MARK XV.	LUKE XXIII.	JOHN XIX.
<p><sup>32</sup> AND as they were coming out, they found a man of Cyrene, Simon by name: him they compelled* to bear his cross.</p>	<p><sup>21</sup> AND they compelled* one Simon, a Cyrenian, who was passing by, coming from the country, (the father of Alexander and Rufus), to bear his cross.</p>	<p><sup>26</sup> AND as they were leading him away, they laid hold upon one Simon, a Cyrenian, coming from the country; and on him they laid the cross, to carry it after Jesus. <sup>27</sup> And there followed him a great number of the people, and of women who both smote themselves and bewailed him. <sup>28</sup> But Jesus turning unto them said, "Daughters of Jerusalem! weep not for me, but weep for yourselves, and for your children. <sup>29</sup> For, behold, days are coming, in which they will say, 'Blessed are the barren, and the wombs which never bare, and the breasts which never gave suck.' <sup>30</sup> Then will they begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us.' <sup>31</sup> For if they do these things against the green tree, what must be done against the dry?"†</p>	<p><sup>17</sup> AND he bearing his cross,</p>

\* The force of the original verb, *αγγαρεύω*, corresponds with that of our verb *press*, in reference to public authority. In the New Testament it occurs only in these places, and in Matt. v. 41.

† Or, For if they do these things in the green tree, what must happen in the dry. On this rendering, 'the green tree' and 'the dry' refer to the then existing and the subsequent condition of the Jewish state: so Bp Pearce. The rendering in the text makes the words refer to personal character: so Kalnoel.



MATT. XXVII.	MARK XV.	LUKE XXIII.	JOHN XIX.
<p><sup>33</sup> And when they came unto the place called Golgotha, (which is called, The place of skulls,*) <sup>34</sup> they gave him to drink, vinegar† mingled with gall: and when he had tasted, he would not drink.</p> <p><sup>37</sup> And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. <sup>38</sup> Then are two robbers crucified with him, one on the right hand, and the other on the left.</p>	<p><sup>22</sup> And they bring him unto the place called Golgotha, which is, being interpreted, The place of skulls.* <sup>23</sup> And they gave him to drink, wine mingled with myrrh: § but he did not take it.</p> <p><sup>26</sup> And the superscription of his accusation was written over, THE KING OF THE JEWS. <sup>27</sup> And with him they crucify two robbers; the one on his right hand, and the other on his left. <sup>28</sup> And the scripture was fulfilled, which saith, 'And he was numbered with the transgressors.'</p>	<p><sup>32</sup> Now two others also, who were malefactors, were led away to be put to death with him.</p> <p><sup>33</sup> And when they came to the place which is called Calvary,† there they crucified him, and the malefactors, one on the right hand, and the other on the left.</p> <p><sup>34</sup> But Jesus said, "Father! forgive them; for they know not what they do."</p> <p><sup>38</sup> Now a superscription also was written over him, in Greek, and Latin, and Hebrew letters, 'THIS IS THE KING OF THE JEWS.'</p> <p><i>Is. 53; 12.</i></p>	<p>went forth to the place called The place of skulls,* which is called in Hebrew, Golgotha; <sup>16</sup> where they crucified him, and two other with him, on each side one,   and Jesus in the midst.</p> <p><sup>19</sup> Now Pilate also wrote a title, and put it upon the cross. And this was written, JESUS OF NAZARETH THE KING OF THE JEWS. <sup>20</sup> Many of the Jews therefore read this title; for the place where Jesus was crucified was near the city: and it was written in Hebrew, Greek, and Latin. <sup>21</sup> The Chief Priests of the Jews said therefore to Pilate, "Write not, 'The King of the Jews;'" but that he said, 'I am King of the Jews.'" <sup>22</sup> Pilate answered, "What I</p>

\* *Lit.* of a skull, κρανίου τοπος.

† Κρανιον.

‡ Griesbach marks οινον, wine, as a very probable rendering: Lachman receives it into the text. The liquor appears to have been the sour wine (Fr. vinaigre) of the Roman soldiers; and the mixture was a stupefying potion: χολη, gall, is used generically to denote any bitter substance, like wormwood, or myrrh.

§ εσμυρνισμενον οινον.

|| εντευθεν και εντευθεν.

MATT. XXVII.	MARK XV.	LUKE XXIII.	JOHN XIX.
<p>33 And when they had crucified him, they parted his garments, casting lots. 35 And sitting down, they watched him there.</p> <p>καί</p>	<p>24 And when they had crucified him, they parted his garments, casting lots upon them, whatever man should take. 25 (Now it was the third hour, when they crucified him).</p>	<p>34 And they parted his garments, and cast lots <i>for them</i>.</p> <p>Ps. 22 ; 18.</p>	<p>have written, I have written.” 23 The soldiers therefore, when they had crucified Jesus, took his garments, (and they made four parts, to every soldier a part), and the vest: now the vest was without seam, woven from the top throughout. 24 They said therefore to one another, “ Let us not rend it, but cast lots for it, whose it shall be : ” so that the scripture was fulfilled, which saith, ‘ They parted my garments among them, and for my raiment they cast lots.’ These things therefore the soldiers did.</p>
<p>39 Now they that passed by railed on him, wagging their heads, 40 and saying, “ Thou that destroyest the temple, and in three days buildest it ! save thyself : if thou art the Son of God, come down from the cross.” 41 And in like manner also the Chief Priests mocking him, with the Scribes and Elders, said, “ He saved others : can he not save himself ? If he is the King of Israel, let him now come down from the</p>	<p>39 And they that passed by railed on him, wagging their heads, and saying, “ Ah ! thou that destroyest the temple and in three days buildest it ! 30 save thyself, and come down from the cross.” 31 In like manner also the Chief Priests mocking him among themselves, with the Scribes, said, “ He saved others : can he not save himself ? 32 Let the Christ, the King of Israel, come down now from the</p>	<p>35 And the people stood beholding. But the rulers also with them scoffed at him, saying, “ He saved others ; let him save himself, if he is the Christ, the chosen of God.” 36 And the soldiers also mocked him, coming to him, and offering him vinegar, 37 and saying, “ If thou art the King of the Jews, save thyself.”</p>	

MATT. XXVII.	MARK XV.	LUKE XXIII.	JOHN XIX.
<p>cross, and we will believe in him. <sup>43</sup> He trusted in God; let him now deliver him, if he delighteth in him: for he said, 'I am the Son of God.' "</p> <p><sup>44</sup> The robbers also, who were crucified with him, reviled him in the same manner.</p>	<p>cross, that we may see and believe."</p> <p><i>ει θελει αυτον</i></p> <p>And they that were crucified with him reviled him.</p>	<p><sup>39</sup> And one* of the malefactors that were hanged <i>on the cross</i> railed on him, saying, "If thou art the Christ, save thyself and us." <sup>40</sup> But the other answering rebuked him, saying, "Dost not thou even fear God, since thou art in the same condemnation? <sup>41</sup> And we indeed justly; for we are receiving the due <i>reward</i> of what we have done; but this <i>man</i> hath done nothing amiss." <sup>42</sup> And he said unto Jesus, "Remember me, Lord! when thou comest in thy kingdom." <sup>43</sup> And Jesus said unto him, "Verily I say unto thee, To-day thou wilt be with me in paradise."†</p>	<p><sup>25</sup> Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the <i>wife</i> of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus therefore saw his mother, and the disciple whom</p>

• St. Luke's definite information corrects the inference which had been formed by those persons who gave information to the two former Evangelists.—One only of the malefactors reviled our Lord.

† Or, in the abode of the righteous dead, εν τῷ παραδεισῳ.

MATT. XXVII.	MARK XV.	LUKE XXIII.	JOHN XIX.
<p><sup>45</sup> Now from the sixth hour there was darkness over all the land until the ninth hour. <sup>46</sup> And about the ninth hour Jesus cried out with a loud voice, saying, "Eli! Eli! lama sabachthani!" that is, My God! my God! why hast thou forsaken me! <sup>47</sup> But some of them that stood there, when they heard <i>this</i>, said, "This man calleth Elijah." <sup>48</sup> And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed and gave him to drink. <sup>49</sup> But the rest said, "Let <i>him</i> alone: let us see if Elijah is coming to save him." <sup>50</sup> And Jesus, having again cried with a loud voice, expired.†</p>	<p><sup>33</sup> Now when it was the sixth hour, there was darkness over the whole land until the ninth hour. <sup>34</sup> And at the ninth hour Jesus cried with a loud voice, saying, "Eloi! Eloi! lama sabachthani!" which is, being interpreted, My God! my God! why hast thou forsaken me! <sup>35</sup> And some of them that stood by, when they heard it, said, "Behold, he calleth Elijah." <sup>36</sup> And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, "Let <i>him</i> alone: let us see if Elijah is coming to take him down." <sup>37</sup> And Jesus uttered a loud cry, and expired.</p>	<p><sup>41</sup> Now it was about the sixth hour, and there was darkness over all the land until the ninth hour. <sup>45</sup> And the sun was darkened, and the veil of the temple was rent in the midst.</p> <p style="text-align: center;">Ps. 22 1.</p> <p><sup>46</sup> And when Jesus had cried with a loud voice, he said, "Father, into thy hands I commend my spirit:"</p>	<p>he loved, standing by <i>her</i>, he saith unto his mother, "Woman! behold thy son!" <sup>27</sup> Then he saith to the disciple, "Behold thy mother!" And from that hour the disciple took her to his own home.</p> <p><sup>28</sup> After this, Jesus, knowing that all things had now been finished, that the scripture might be fulfilled,* saith, "I thirst." <sup>29</sup> A vessel therefore was set full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. <sup>30</sup> When Jesus therefore had received the vinegar, he said, "It is finished:" and he</p>

\* This clause may refer to the preceding, rather than to "saith".

† ἀφῆκε τὸ πνεῦμα sent forth the *last* breath. Mark and Luke have ἐξεπνεύσε: John, παρέδωκε τὸ πνεῦμα.—All have the same import. See Kuinoel.

MATT. XXVII.	MARK XV.	LUKE XXIII.	JOHN XIX.
<p><sup>51</sup> And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth was shaken, and the rocks were rent; <sup>52</sup> and the tombs were opened; and many bodies of saints who had fallen asleep were raised; <sup>53</sup> and they came forth out of the tombs after his resurrection, and entered into the holy city,† and were seen openly by many.</p> <p><sup>54</sup> Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and the things which had come to pass, they feared greatly, saying, “Truly, this man was the Son of God.”</p> <p><sup>55</sup> And there were there many women beholding from afar off, who had followed Jesus from Galilee, ministering unto him: <sup>56</sup> among whom was Mary Magdalene, and Mary the mother of</p>	<p><sup>38</sup> And the veil of the temple was rent in twain from the top to the bottom.</p> <p><sup>39</sup> And when the centurion, who stood over against him, saw that he so cried out, and expired, he said,</p> <p>“Truly, this man was the Son of God.”</p> <p><sup>40</sup> And there were also women beholding from afar off: among whom was both Mary Magdalene, and Mary the mother of James the younger § and of Joses, and Salome; <sup>41</sup> (who also, when he</p>	<p>and having said these words, he expired.</p> <p>*</p> <p><sup>47</sup> Now when the centurion saw what was done, he glorified God, saying,</p> <p>“Certainly this was a righteous man.”†</p> <p><sup>48</sup> And all the multitudes that had come together to that sight, beholding the things which had come to pass, smote their breasts, and returned. <sup>49</sup> And all his acquaintance stood afar off;</p>	<p>bowed his head, and expired.</p>

\* Luke records the rending of the veil, in ver. 45, as if preceding the period of our Lord's death.

† Or, and came forth out of the tombs, and after his resurrection entered into the holy city.—Perhaps St. Matthew intended the clause ‘after his resurrection’ to refer to the whole—to the raising of the ‘holy persons,’ as well as to their coming forth and entering into Jerusalem: but if their resurrection took place at the time of our Lord's death, he was still the ‘first fruits’ of a resurrection to an *immortal* life.—See Dr. Benson's *Life of Christ*, p. 685.

‡ More closely, Certainly this man was righteous.

§ του μικρου.

MATT. XXVII.	MARK XV.	LUKE XXIII.	JOHN
James and Joses, and the mother of the sons of Zebedee.	was in Galilee, followed him, and ministered unto him); and many other women who came up with him to Jerusalem.	and the women that had followed him together from Galilee, stood beholding these things.	

## SECT. XV.

*The Side of Jesus pierced with a Spear.*

MATT.	MARK	LUKE	JOHN XIX.
			<p><sup>31</sup> THE Jews therefore, because it was the preparation-day, in order that the bodies might not remain upon the cross on the sabbath, (for the day of that sabbath was a great <i>day</i>), entreated Pilate that their legs might be broken, and <i>that</i> they might be taken away. <sup>32</sup> The soldiers came therefore, and brake the legs of the first, and of the other that was crucified with him. <sup>33</sup> But when they came to Jesus, and saw that he was already dead, they brake not his legs: <sup>34</sup> but one of the soldiers with his spear pierced his side, and straightway there came forth blood and water. <sup>35</sup> And he that saw it hath borne testimony, (and his testimony is true, and he knoweth that he saith true), that ye also might believe. <sup>36</sup> For these things were done that the scripture should be fulfilled, 'A bone of it shall not be broken.' <sup>37</sup> And again, another scripture saith, 'They shall look on him whom they pierced.'</p>
		Ex. 12; 46.	
		Zech. 12: 10	

## SECT. XVI.

*The Burial of Jesus.*

MATT. XXVII.	MARK XV.	LUKE XXIII.	JOHN XIX.
<p><sup>37</sup> Now when it was evening, there came a rich man from Arimathea, whose name <i>was</i> Joseph, who also was himself a disciple of Jesus.</p>	<p><sup>42</sup> AND when it was now evening, because it was the preparation-day, (that is, the day before the sabbath), <sup>43</sup> there came Joseph of Arimathea,</p>	<p><sup>40</sup> AND, behold, <i>there was</i> a man, by name Joseph, who was a councillor,* a good and righteous man, <sup>41</sup> (this <i>man</i> had not consented</p>	<p><sup>38</sup> Now after these things, Joseph of Arimathea, (who was a disciple of Jesus, but secretly through fear of the Jews), entreated Pilate that he might</p>

\* Or, member of the Sanhedrim, βουλευτης.

MATT. XXVII.	MARK XV.	LUKE XXIII.	JOHN XIX.
<p><sup>58</sup> This <i>man</i> went to Pilate, and asked for the body of Jesus.</p> <p>Then Pilate commanded the body to be given <i>to him</i>.</p> <p><sup>60</sup> And when Joseph had taken the body, he wrapped it in clean fine linen, <sup>60</sup> and laid it in his own new sepulchre, which he had hewn out in the rock; and he rolled a great stone to the entrance of the sepulchre, and departed.<sup>61</sup> Now Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.‡</p>	<p>an honourable councillor,* who also himself was waiting for the kingdom of God, and went in boldly unto Pilate, and asked for the body of Jesus. <sup>44</sup> But Pilate wondered that he was already dead: and calling unto <i>him</i> the centurion, he asked him whether he had been any while dead. <sup>45</sup> And when he knew <i>the fact</i> from the centurion, he granted the body to Joseph. <sup>46</sup> And having bought fine linen, and taken him down, he wrapped <i>him</i> in the linen, and laid him in a sepulchre which had been hewn out of a rock, and rolled a stone unto the entrance of the sepulchre.‡</p> <p><sup>47</sup> And Mary Magdalene and Mary <i>the mother</i> of Joses beheld where he was laid.</p>	<p>to their counsel and <i>their</i> deed), from Arimathea, a city of the Jews, who also himself was waiting for the kingdom of God: <sup>52</sup> this <i>man</i> went unto Pilate, and asked for the body of Jesus. <sup>53</sup> And having taken it down, he wrapped it in fine linen, and laid it in a sepulchre hewn in stone, wherein no one had ever yet lain. <sup>54</sup> And <i>that</i> day was the preparation-day, and the sabbath drew on.‡</p> <p><sup>55</sup> And the women also, who had come with him from Galilee, followed after, and observed the sepulchre, and how his body was laid. <sup>56</sup> And they returned, and prepared spices and balsams; and they rested on the sabbath according to the commandment.</p>	<p>take away the body of Jesus: and Pilate gave <i>him</i> leave. He came therefore, and took away the body of Jesus. <sup>39</sup> And there came also Nicodemus, (he that at the first came to Jesus by night), bringing a mixture of myrrh and aloes, <i>in weight</i> about a hundred pounds.†</p> <p><sup>40</sup> They took therefore the body of Jesus, and bound it in linen bands with the spices, as the manner of the Jews is to prepare for burial. <sup>41</sup> Now in the place where he was crucified there was a garden: and in the garden a new sepulchre,‡ wherein no one had ever yet been laid. <sup>42</sup> There laid they Jesus therefore, on account of the preparation-day of the Jews; because the sepulchre was near.</p>

\* Or, a man of great estimation, a member of the Sanhedrim.

† St. John alone mentions Nicodemus, and the situation of the sepulchre.

‡ *It* dawned, *επεφωσκε*. This word strictly refers to the dawning light of morning; so Matt. xxviii. 1: but it appears (see Kuinoel) that the Jews lighted up lamps at the approach of the sabbath; and the use of the word may possibly have been caused by that circumstance.

§ In Matt. xxvii. 61, 64, 66, and xxviii. 1, *ταφος* is employed; but in all other instances (except Luke xxviii. 53) *μνημειον*, which has hitherto been rendered *tomb*. From the associations with the word *sepulchre* in relation to the tomb of Jesus, both of the Greek words are rendered by it.

## NOTE ON SECT. X.

### *The Denials of Peter.* (Pp. 261, 2.)

EACH Evangelist appears to have had in view to record *three* instances in which Peter denied Christ; but it is clear that they had not all the same idea of the details. This might be expected from the circumstances of the time and place; from the absence of all witnesses except the officers and servants of the High Priest; from the period that would elapse before the facts would be retraced, as a matter of history; from the inability of any one, except the Apostle himself, to state, in regular succession, all the occurrences that took place; and from the difficulty which he must have felt to retrace them in order and detail, occurring as they did in the midst of terror and agitation, and followed as they were by overwhelming remorse, and shame, and anguish.

From the connection of the Evangelist Mark with the Apostle, as well as from the characteristics of his record, it is probable that this is the most accordant with Peter's own impression of the leading circumstances. Mark alone records the first crowing of the cock, which, as recalling the warning, so much aggravates the evil of Peter's fall; and he speaks of *the* maid-servant (*ἡ παιδίσκη*) who occasioned his second denial, as if she were the same (*μία τῶν παιδίσκων*) that first accosted him.—St Matthew's account consists, it may be conjectured, of what he learnt from his fellow Apostle, while they still sojourned with one another; together, probably, with some information from persons concerned in the transaction: he gives it less in detail, (according to his custom in recording *events*); but he states that the second denial was accompanied with an oath; and he speaks of the damsel who occasioned it as another (*ἄλλη*), thus distinguishing her from that one who occasioned the first denial. In other respects, these two Evangelists so fully agree, that the chief source of their record must have been the same.—St. Luke gives the first denial briefly, but in accordance with the account of the preceding Gospels. What he records as the second, was occasioned by the assertion of a *man*; but this may have instantly followed upon the occurrence recorded by the other Evangelists; and may have been communicated by the person himself: it is to be regarded as *a part* of the second denial. In the third, Luke agrees, in substance, with the other two: but he specifies the interval that elapsed between it and the second; and he adds a most interesting circumstance, which must have been derived from some observant witness of the proceedings before the High Priest. The hall of audience, as appears from Mark, ver. 66, was raised above the court, (or open area), in which the officers had made the fire, and where Peter was; and from Luke, ver. 61, it obviously looked into that court: at the furthest end of the hall would be the tribunal of the High Priest; and Jesus, while standing before him, would have his back turned towards the court. The sacred historian, after recording the third denial, states that 'immediately the cock crew,' and adds, with his usual impressive simplicity, 'And the Lord turned and looked on Peter.' If Peter observed this look, one can scarcely account for the fact's not being noticed by St. Mark; it surely could never have been forgotten by him: but it was very natural for the recording witness of it to connect it with Peter's immediately rushing out from the court; and at any rate, it shows that, while continually required to attend to the proceedings respecting himself, the Lord was not forgetful of his poor Apostle.—The Apostle John, (whom some suppose to have been 'the disciple' mentioned in ver. 15,) alone records what passed when our Lord was first brought into the hall of the High



Priest ; and he interweaves with his record of it, what he knew respecting Peter. He also records three denials ; but it is probable that what he mentions first, corresponds with the second of Matthew and Mark ; and the two other denials which he specifies, correspond, in time, with their third denial.—It is interesting to observe that this Apostle, who seems desirous to record enough to show the fulfilment of our Lord's prophecy, confines himself to the simple fact, and does not mention the dreadful and aggravating circumstances of it.

On the whole, the train of circumstances seems to be as follows. Peter was brought into the outer porch of the palace by another disciple, who spoke for him to the damsel that kept the door : this would make him known to her, and perhaps to some other maid-servants with her. He then went into the court where the officers and servants kindled a fire to warm themselves. There he appears to have principally been for the next hour, sometimes sitting, sometimes standing : and there he would have a partial view of the hall of audience, imperfectly lighted by the torches and lamps of the attendants ; and would witness a constant hurrying backwards and forwards, of members of the Sanhedrim, of officers and messengers, of persons coming as witnesses, &c. Every thing external, was obscurity, haste, and agitation ; and the circumstances in the garden of Gethsemane, from the time when the enemies of Christ entered with the treacherous Apostle—preceded as they had been by the heavy sleep of a wearied spirit, and followed as they were by a hasty flight, and then an anxious curiosity to see the issue,—all had aided to prepare for the accomplishment of the thrice-given prediction. One of the maid-servants, who, we may suppose, had seen him introduced as a stranger, and had observed his hurried manner and perturbed countenance, accosted him while sitting at the fire : this led to his first denial ; and he hastily went to the entrance-court (or porch) of the palace, as if to go away. He now had the first signal for watchfulness and caution ; for while he was in the porch, a cock crew. *Here*, it seems, he was again charged by a maid-servant, (now, clearly the one that kept the door), with having been with Jesus : but he denied it with an oath : and one of the bystanders immediately asserting the same thing, he denied it to him also. He then went again to the fire in the court ; and after some time, (Luke says, 'about an hour,' Matthew and Mark say 'a little while,'—in such circumstances it is not easy to measure time with exactness), he was again charged with being one of the followers of Jesus. This led to his last denial or series of denials. Combining the accounts of the four Evangelists, we may state the concluding scene of Peter's fall as follows. As he was standing by the fire, one of the persons present said to him, 'Art not thou also one of this man's disciples ?' he replied, 'I am not.' Another, who happened to be kinsman of the man whose ear Peter had smote off in Gethsemane, said, 'Did I not see thee in the garden with him ?' he denied this also. The bystanders, however, now felt convinced, by his Galilean dialect, that he was one of the followers of Jesus ; and one of them, in particular, confidently affirmed it on this ground. The result is impressively stated by each of the first three Evangelists ; and, very briefly by the last.

Matthew and Mark have recorded the denials of Peter, after they have stated the occurrences respecting Christ which took place in the High Priest's palace : and this, though it neglects the order of time, is the most convenient method, and is here followed. This arrangement requires the transposition of ver. 63—65 in Luke ; which portion clearly belongs to those occurrences.



RECORDS OF CHRIST'S MINISTRY.

PART X.

FROM THE BURIAL OF OUR LORD IN THE TOMB OF JOSEPH  
TO HIS ASCENSION INTO HEAVEN.

SECT. I.

*On the Day after the Crucifixion, the Chief Priests and Pharisees seal the Sepulchre and set a Guard of Roman Soldiers over it, by the Authority of the Governor.*

MATT. XXVII.	MARK	LUKE	JOHN
<p>“ Now on the morrow, (that is <i>the day</i> after the preparation-day), the Chief Priests and the Pharisees came together unto Pilate, “ saying, “ Sir,* we remember that that impostor said, while he was yet alive, ‘ After three days† I rise again.’ “ Com-mand therefore that the sepulchre‡ be made sure until the third day, lest his disciples come and steal him away, and say unto the people, ‘ He hath been raised from the dead :’ and the last imposture will be worse than the first.” “ Pilate said unto them, “ Ye have a guard: § go your way, make it secure as ye know how.” “ So they went, and made the sepulchre‡ secure with the guard, having sealed the stone.</p>			

\* Κυρις. † Or, within three days, μετα τρεις ημερας. See Note ‡ p. 163. ‡ τον ταφον.

§ Or, take a guard, εχετε κουστωδιαν. The usual guard consisted of four quaternions of soldiers, each set of four to watch for three hours. If such guard had been appointed to the Jewish Rulers for the Crucifixion, and were still under their direction ; or if (see Pearce) there were a body of Roman soldiers then stationed at the entrance of the Temple, who were under the control of the Chief Priests ; the indicative rendering is preferable.—There appears to be no ground on which to decide certainly.

## SECT. II.

*The Morning of the Resurrection.*

To ascertain the order of the occurrences, with any probability, requires to compare carefully the several accounts of the Evangelists: these must have been principally derived from those women to whom the first disclosures of the Resurrection were made.

The narrative of MATTHEW is obviously derived from the account of some or other of the Roman guard, in connection with what he heard from 'the other Mary'; and her relation he has recorded—such is the internal evidence—as she first gave it to him on her return to Bethany from the sepulchre. MARK's narrative appears to have been chiefly derived from Salome; but he very distinctly records the fact, that the first appearance of Christ was to Mary Magdalene. JOHN has given what he knew personally or from Mary Magdalene; and to this he confines his narrative. LUKE's account may have been principally derived from Joanna or one of her companions; but he adds some general statements from other sources.—This view of the sources of the four narratives, is, in essence, what Griesbach has taken; and, from him, Kuinoel.

The descent of the angel who rolled away the stone and then sat upon it, may have occurred in the last watch, not very long before sunrise. The Roman soldiers appear to have rushed in terror from their station, on the sudden appearance of the Angel; and, without leaving the garden, to have been out of sight of the women as they were approaching the sepulchre. No mortal eye witnessed the glorious moment when the Son of God came forth from the tomb—the first-fruits of a resurrection to an immortal life; and the narratives of the Evangelists merely respect the *disclosures* of the great event.—Their close adherence to what alone was *known*, is very striking.

Bethany was about two miles and a half from the garden of Joseph; and it may be admitted that most of the Apostles were residing there, and that Mary Magdalene and 'the other Mary,' with one or two more, came thence to visit the sepulchre, setting out even while it was dark. Peter and John were obviously residing at no great distance from the sepulchre,—say four or five furlongs, in the direction of Mount Zion; and Salome, the mother of John, may have resided with him, and set out from that part of the city, with a companion or two, to meet the party from Bethany at the entrance to the garden at sunrise. As they approached the sepulchre, on looking up, they saw that the stone had been rolled from the entrance; and Magdalene, at once inferring that the body had been taken away, ran to tell Peter and John. The other women proceed, and are informed by the Angel who had rolled away the stone that the Lord had arisen. Some appear to have seen the heavenly messenger without the sepulchre, before the others had come up; but all entered it, and received a message to the Apostles 'and Peter.' The women immediately left the garden: those from Bethany proceeded towards the Mount of Olives; and the others towards Mount Zion, but without meeting Peter and John, who, however, must have left their abode on the report of Mary Magdalene, before Salome returned to it by a different route.

The wife of Herod's steward we may suppose to have resided in or near Herod's palace, which was on Mount Bezetha, in the north of the city, about half a mile from the sepulchre. It is probable that Joanna and her companions entered the garden very shortly after the other party had left it. Their stay in it was short. After coming out

from the sepulchre, they saw two Angels, received from one of them the glad tidings, and at once left the place.

The whole of what has been stated, from the entrance of the first party to the leaving of the second, would not occupy more than twenty-five or thirty minutes; and does not require so much. Peter and John next arrived at the sepulchre, followed by Mary Magdalene. The Apostles soon left the spot; but Mary remained; and not much more than half an hour after sunrise, this grateful woman, after having received a suitable preparation of mind for the unexpected joy, first saw her risen Lord. The interview might end about a quarter before seven.

'The other Mary' and her companions from Bethany, would at that time be hastening over the Mount of Olives; and after our Saviour had parted from Mary Magdalene at the sepulchre, he approached them, and gave them also a message to his brethren.—These women might at this time be about two miles from the sepulchre; but it is obvious, from Luke xxiv. 31, and John xx. 19, that, in these calculations of time, we are not required to take into account any thing but the movements of the women: as respects our Lord himself, all, on that day, bears the character of supernatural; and in the above statement, the approach of our Lord to the women who were hastening to Bethany, is supposed to have taken place immediately after his appearance to Mary Magdalene at the sepulchre.

During the later part of the day 'the Lord appeared unto Simon,' as well as to the two disciples on the way to Emmaüs; and in the evening he presented himself to the Apostles, who (except Thomas) had assembled together—we may presume in consequence of the joyful tidings of the morning, and in the chamber where they ate the passover with their Lord three evenings before. Thus closed the glorious day—the birth-day of our 'lively hope' of 'an inheritance incorruptible, undefiled, and that fadeth not away.'

The following scheme may contribute to elucidate the succession of visits to the Sepulchre. It is framed upon the supposition that some of the women who came with Mary Magdalene saw the Angel who had rolled away the stone, *before* they entered the Sepulchre. See note †, p. 287. If the reader do not see sufficient reason to adopt this supposition, he may erase the words, "are accosted by an Angel without the Tomb, and then go within".

#### VISITS TO THE SEPULCHRE.

<i>First Party.</i>	<i>Occurrences at the Tomb.</i>	<i>Subsequent Course.</i>
Mary Magdalene	sees the stone removed :	hastens to Peter and John.
'The other Mary' and companions from Bethany	{ are accosted by an Angel without the Tomb, and then go within :	{ return towards Bethany, and see Jesus when near it.
Salome and companions from Jerusalem	{ are accosted by an Angel within the Tomb :	{ return to their abode—say on Mount Zion.
<i>Second Party.</i>		
Joanna and her companions	{ are accosted by two Angels after coming from the Tomb :	{ return to near Herod's Palace in Bezetha.
<i>Third Party.</i>		
Peter and John	{ enter the Sepulchre and see no one :	{ return to their abode, and perhaps afterwards to Bethany.
Mary Magdalene	{ sees two Angels, and afterwards the Lord himself :	{ returns to Bethany.

Perhaps also some other disciples may have afterwards come to the Tomb : see Note \* p. 294.

MATT. XXVIII.	MARK XVI.	LUKE XXIV.	JOHN XX.
<p>Now after the sabbath,* as it dawned toward the first <i>day</i> of the week, came Mary Magdalene and the other Mary† to see the sepulchre.</p> <p>² And, behold, there had been a great earthquake:‡ for an angel of the Lord descended from heaven, and came to <i>the sepulchre</i>, and rolled away the stone from the entrance, and sat upon it. ³ And his appearance was like lightning, and his raiment white as snow: ⁴ and for fear of him the keepers were alarmed, and became as dead <i>men</i>.</p>	<p>And when the sabbath was past, Mary Magdalene, and Mary the <i>mother</i> of James, and Salome, bought sweet spices, that they might go and anoint him.</p> <p>² And very early in the morning of the first <i>day</i> of the week, they come to the sepulchre at the rising of the sun.</p> <p>³ And they said among themselves, "Who shall roll away the stone for us from the entrance of the sepulchre?"</p> <p>⁴ (and when they looked up, they beheld that the stone</p>		<p>Now on the <i>first day</i> of the week, Mary Magdalene goes early in the morning while it was yet dark unto the sepulchre</p>

\* Οψε δε σαββατων.

† That is Mary the mother of James and Joses; see ver. 56 and 61 of the preceding chapter, pp. 276, 279. *Μαρια ἡ Μαγδαληνη* might well be rendered 'Mary the Magdalene,' or 'Mary of Magdala,' wherever the name occurs.

‡ σεισμος εγενετο μεγας. The next clause, beginning with *γαρ*, *for*, assigns a reason for what precedes; and best accords with the rendering of *σεισμος* to denote *alarm* or *agitation*: Wakefield renders it *disturbance*. Also in ver. 4, it is said that the guards *εσεισθησαν*, were alarmed.

MATT. XXVIII.	MARK XVI.	LUKE XXIV.	JOHN XX.
<p>But the angel answered and said unto the women,† “Fear not ye: for I know that ye are seeking Jesus who was crucified. 6 He is not here: for he hath arisen,† as he said. Come see the place where the Lord lay.</p>	<p>had been rolled away): for it was very great.</p>		<p>and she seeth the stone taken away from the sepulchre. 2 She runneth therefore and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, “They have taken away the Lord out of the sepulchre, and we know not where they have laid him.”*</p>

\* St. John's account is confined to what related to Mary Magdalene, with himself and Peter; though the words of Mary 'we know not,' imply that there were others with her. By its distinct relation, the less defined account of Matthew, and the general statement of Luke (ver. 10, 11), must be explained; and it is very easy to perceive how both of the latter might have originated in the accounts of the different women on the morning of the Resurrection.—See the Observations at the commencement of this Section.

† The faithful Translator of Matthew's Gospel, if not the Evangelist himself, must have considered the Angel as first addressing the women *without* the sepulchre, and then conducting them within: see *εκαθηντο*, *was sitting*, ver. 2; *ὑμεῖς*, *ye*, ver. 5; and *δευτε*, *come*, ver. 6. Mark's record distinctly represents the whole communication of which *he* speaks, as made *within* the sepulchre.—We may suppose that 'the other Mary,' with one or two others, came up before Salome, and the woman (or women) with her, had come within sight of the stone; and that the former set received the first communication from the Angel without the sepulchre: and, further, that when Salome, &c, entered the sepulchre, an Angel, (either the same, or the other of the *two* mentioned by Luke), was 'sitting' by the spot where the body of Jesus had lain, and told them what had been told the others; adding to all together, what is recorded in Matthew, ver. 7, and Mark, ver. 7. In this supposition there appears no improbability; and it has the advantage of exactly combining both records. On the other hand, St. Matthew's account does not minutely coalesce with St. John's, (see Note on ver. 1); and considering the extreme eagerness of mind which must have attended the first narrations of the several women, very minute accordance in the details is not to be expected.—Those who have been engaged in examining the narratives of transactions at once agitating and unexpected, will, if the former view be less satisfactory to their minds, be ready to admit that the account given in Matthew might easily arise from the more definite account in Mark, taken in connection with the information which Matthew alone had received from the soldiers, as to the descent of the Angel, &c. The arrangement in the text is made on the former supposition, as most suited to St. Matthew's record.

Or, he hath been raised up, *ηγερθη*. So also in the next verse: and in Mark, ver. 6.

MATT. XXVIII.	MARK XVI.	LUKE XXIV.	JOHN XX.
<p>7 And go quickly, and tell his disciples that he hath arisen from the dead; and, lo, he goeth before you to Galilee; there ye will see him: lo, I have told you."</p> <p>8 And they went forth quickly from the sepulchre with fear and great joy; and ran to carry the tidings to his disciples.</p>	<p>5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white robe; and they were affrighted.</p> <p>6 But he saith unto them, "Be not affrighted: ye are seeking Jesus of Nazareth who was crucified: he hath arisen; he is not here: see! <i>thi</i> is the place where they laid him. 7 But go your way; tell his disciples, and Peter, that he goeth before you to Galilee: there ye will see him, as he said unto you."</p> <p>8 And they went forth and fled from the sepulchre; for they trembled and were amazed: and they said nothing to any one; * for they were afraid.</p>	<p>ηγερω</p> <p>Now upon the first day of the week, very early in the morning,† they came unto the sepulchre, bringing the spices which they had prepared; and certain</p>	

\* *hi*: of course refers to St. Mark's informants: *they* either said nothing till they had heard of the appearance of our Lord himself; or, they said nothing to any one *on the way*.

† *ορθρου βαθεος*. This expression seems most suitable to the period before sun-rise; and the visit to the sepulchre recorded by St. Luke being independent of that recorded by Matthew and Mark, we might place it before the other, if the circumstances connected with Mary Magdalene, recorded by St. John, rendered this more probable. Luke alone mentions Joanna, the wife of Herod's steward; and it is most probable that she and her companions would come from the northern part of the city: see the observations at the beginning of this Section, p. 284.—For the antecedent of 'they,' see p. 279.



MATT. XXVIII.	MARK XVI.	LUKE XXIV.	JOHN XX.
		persons* came with them. 2 But they found the stone rolled away from the sepulchre; 3 and the women entering in found not the body of the Lord Jesus.† 4 And it came to pass, as they were much perplexed concerning this, behold, two men stood by them in shining garments: 5 and, as they were afraid, and bowed down the face to the earth, they said unto them, "Why are ye seeking him that is living among the dead? 6 He is not here, but hath arisen.‡ Remember how he spake unto you while he was yet in Galilee, 7 saying, 'The Son of man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again.' " 8 And they remembered his words; 9 and having returned from the sepulchre, they carried all these tidings unto the eleven, and to all the rest. 10 (Now Mary Magdalene and Joanna, and Mary the mother of James, and the	ανδρες

\* *τινες*. As these are distinct from the women, it is probable that they were men,—perhaps Chuza himself, Joanna's husband and one or more of his friends. They might have come to roll away the stone.

† They appear to have come out from the sepulchre, before the Angels accosted them.

‡ *Or*, hath been raised up, *ηγερθη*. In ver. 7 the verb is *αναστηναι*.

MATT. XXVIII.	MARK XVI.	LUKE XXIV.	JOHN XX.
	<div>μὴν πρὸς ἑαυτὸν</div>	<div>other women with them, were they that told these things unto the apostles).<sup>9</sup> <sup>11</sup> And their words appeared before them as an idle tale, and they did not believe them. <sup>12</sup> But Peter arose and ran unto the sepulchre; and, stooping down to look within,† he seeth the linen bands lying by themselves; and he went back to his abode, wondering at what had come to pass.</div>	<div>(From p. 287.) <sup>3</sup> Peter therefore went forth, and the other disciple; and they were coming to the sepulchre. <sup>4</sup> Now they were both running together; and the other disciple ran quicker than Peter, and came first to the sepulchre; <sup>5</sup> and stooping down to look within,† he seeth the linen bands lying; yet he went not within. <sup>6</sup> Simon Peter therefore cometh following him; and he went into the sepulchre; and he beholdeth the linen bands lying, <sup>7</sup> and the napkin, which was upon his head, not lying with the linen bands, but wrapped up in a place by itself. <sup>8</sup> Then went in therefore that other disciple also, he</div>

<sup>9</sup> This verse is a general statement of the first sources of information to the Apostles, and may be regarded as a parenthesis. The following verse appears to refer to that preceding the parenthesis. The party whose report St. Luke records, gave their information to such of the Eleven and the other disciples as they met with. His narrative does not indicate any acquaintance with the circumstances given by Matthew in ver. 2-4, and 8-10; nor with the details in John 11-18. Such an historian could not have omitted the latter especially, had he known them. He states what explains the record of the journey to Emmaus; and says little more. Kuinoel justly regards these verses, 10-12, as consisting of detached pieces of information, and not arranged in the order of occurrence.

† Παρακυντῶ expresses the act of stooping in order to examine. The sepulchre was hewn out in the rock; but the entrance to it was not sufficiently high to enable a person to look in without stooping. This is obvious from the records.

MATT. XXVIII.	MARK XVI.	LUKE	JOHN XX.
		προς ἑαυτούς	that came first to the sepulchre, and he saw and believed: * 9 (for as yet they knew not the scripture, that he must rise again from the dead). 10 The disciples therefore went away again unto their abode.
	9 Now having arisen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast forth seven demons.	εἰς τὰ ὀπίσω	11 But Mary stood without at the sepulchre weeping. While she wept therefore, she stooped down to look into the sepulchre; 12 and she beholdeth two angels in white garments sitting, one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they say unto her, "Woman, why art thou weeping?" She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him." 14 When she had said these words, she turned round, and beholdeth Jesus standing by; yet knew not that it was Jesus. 15 Jesus saith unto her, "Woman, why art thou weeping? whom seekest thou?" She, supposing that it was the gardener,

\* Newcome has 'believed not,' on the authority of the Cambridge MS.: but the addition of the negative seems to have been a conjectural emendation of the transcriber; and it is quite unnecessary. The beloved disciple 'saw and believed' that the body was actually gone; but this was all; 'for as yet they knew not the scripture that he must rise again from the dead.'

MATT. XVIII.	MARK XVI.	LUKE κυrie	JOHN XX.
	<div><div></div><div><sup>10</sup> And she went and carried the tidings to them that had been with him, as they mourned and wept. <sup>11</sup> Yet they, when they heard that he was alive and had been seen by her, believed not.</div></div>		<div>saith unto him, "Sir, if thou hast borne him <i>hence</i>, tell me where thou hast laid him, and I will take him away." <sup>16</sup> Jesus saith unto her, "Ma-ry!" She turned <i>towards</i> him, and saith unto him, "Rabboni!" (which signifieth Teacher). <sup>17</sup> Jesus saith unto her, "Touch me not;" for I have not yet ascended to my Fa-ther: but go to my brethren, and say un-to them, 'I ascend unto my Father and your Father, and my God and your God.' <sup>18</sup> Mary Magdalene cometh and bringeth the tidings to the dis-ciples, that she had seen the Lord, and <i>that</i> he had said these things unto her.</div>

• Now as they were going to carry the tidings to his dis-ciples,† behold, Jesus

\* Μη μου απτου. Archbishop Newcome renders the words 'Embrace me not.' It is probable that Mary had thrown herself at his feet, (as the other women soon afterwards did), and was clinging to them with eager rapture. 'Cling to me not,' appears to be the force of the words; 'I am still a resident on earth, I have not yet ascended to my Father.'—Kuinoel objects to this interpretation: but see also Schleusner. Bishop Pearce renders the following words, ουπω γαρ αναβεβηκα, 'I do not yet ascend;' but the ordinary meaning seems preferable.

† The preceding words are omitted by Lachman; and are marked by Griesbach with the indication of *probable omission*. (Being followed by και ιδου, the verse would begin, without them, 'And behold,' &c.) If they were omitted, the connection (see especially ver. 11) would still imply that this appearance of our Lord to the women who had been at the sepulchre, occurred as they were returning from it to carry the joyful tidings to the disciples. Griesbach, however, in his *Commentarius Criticus*, decides against the rejection of the clause; and he considers the omission of it as having arisen from its supposed inconsistency with the appearing of Christ *first* to Mary Magdalene. Mr. Greswell supposes the appearance to the women recorded by Matthew, to have occurred above a week after the Resurrection; in most other respects his arrangement accords with that here given, which was framed without the knowledge of his views.

MATT. XXVIII.	MARK	LUKE	JOHN
met them, saying, "All hail!" And they came to him and laid hold of his feet, and did him reverential homage.	χαιρετε		
<sup>10</sup> Then Jesus saith unto them, "Be not afraid: go your way: carry the tidings to my brethren, that they may go into Ga- lilee, and there they will see me."*	προσεκυνησαν		
<sup>11</sup> Now as they were going, behold, some of the guard went into the city, and carried the tidings unto the Chief Priests of all that had come to pass. <sup>12</sup> And they, having assembled with the Elders, and taken counsel, gave a large sum of money to the soldiers, <sup>13</sup> say- ing, "Say ye, 'His disciples came by night and stole him while we were a- sleep;' <sup>14</sup> and if this should be heard by the Governor, we will persuade him, and make you secure." <sup>15</sup> And they took the money, and did as they were instructed: and this report has been spread abroad among the Jews until this day.†			

• After recording one personal manifestation of the risen Jesus, this Evangelist hastens to the remarkable one in Galilee, of which he alone has given the record. From the words in ver. 10, we might be led to suppose that our Lord first purposed not to see the Apostles till they were there; but that, in the course of the day, he saw reason to release them from all fear and uncertainty, by appearing to them also without delay.

† The succeeding portion is in Sect. vii. See Observations in p. 296.

## S E C T. III.

*In the Afternoon of the Day of the Resurrection, Jesus shows himself to Two of his Disciples on the Way to Emmaüs : and afterwards to Peter.*

MATT.	MARK XV.	LUKE XXIV.	JOHN See ver. 9.
	<p><sup>12</sup> Now after these things he appeared in another form unto two of them, as they were walking, while going into the country.</p>	<p><sup>13</sup> AND behold two of them were going on that same day to a village, distant sixty furlongs from Jerusalem, the name of which was Emmaus. <sup>14</sup> And they were conversing with one another concerning all these things which had happened.* <sup>15</sup> And it came to pass, that, while they were conversing and reasoning, Jesus himself drew near, and went on with them : <sup>16</sup> but their eyes were holden so as not to know him. <sup>17</sup> And he said unto them, "What <del>are</del> these things on which ye are conferring with one another, as ye walk, and are of sad countenance ?" <sup>18</sup> And one of them, whose name was Cleopas, answering said unto him, "Dost thou only sojourn in Jerusalem, and yet not know the things which have come to pass in it in these days ?" <sup>19</sup> And he said unto them, "What things ?" And they said unto him, "Those concerning Jesus of Nazareth, who was a prophet† mighty in deed and word before God and all the people : <sup>20</sup> and how our Chief Priests and Rulers delivered him up for condemnation to death, and crucified him. <sup>21</sup> But we trusted that it</p>	

\* It is obvious from what afterwards follows, (ver. 22-24), that these two disciples, (who, as appears from the 83d verse, were not Apostles), knew nothing of our Lord's having been seen by Mary Magdalene, or by the other women. All that they had heard, before they set off from the neighbourhood of Jerusalem, was the first information, (which may have reached them through intermediate channels), derived from some of those who accompanied Joanna, or from Salome. The latter appears most probable, as the disciples speak also of the visit of Peter and John to the sepulchre, who may reasonably be supposed to have resided with Salome.

† *ανηρ προφητης.*

MATT.	MARK XVI.	LUKE XXIV.	JOHN
		<p>was he who is about to redeem Israel. And beside all this,* to-day is the third day since these things were done. <sup>22</sup> Moreover also certain women from among us made us astonished, who were early at the sepulchre: <sup>23</sup> and not having found his body, they came, saying, that they had also seen a vision of angels,† who say that he is alive. <sup>24</sup> And certain of those who were with us went away to the sepulchre, and found it even so as the women had said:‡ but him they saw not.” <sup>25</sup> And he said unto them, “O dull of understanding, and slow of heart to believe in all things which the prophets have spoken! <sup>26</sup> Was it not necessary for the Christ to suffer these things, and to enter into his glory?” <sup>27</sup> And beginning from Moses and from all the prophets, he interpreted unto them the things written concerning himself in all the scriptures.</p> <p><sup>28</sup> And they drew nigh unto</p>	

\* Or, But indeed, with all these things, it is now the third day, &c.—The disciple who thus addressed his Lord without recognizing him, appears to have meant, “Although he was so mighty, and our hopes were so strong, we have no longer room for hope.” In that case, the beginning of the next verse should be rendered, ‘And yet, certain women also,’ &c.—The rendering in the text, which is that of the common translation, appears to have been founded on the opinion that the speaker had called to mind the prediction of Christ, that he should rise again the third day; and had thence formed some hope that all was not over. This Kninoel states to have been the opinion of Lightfoot, among others; but he prefers the former view. Indeed, though perplexed with what they had heard from the women, it does not appear that these disciples—the speaker at least—had derived, even from their account, any proper expectation as to the reality. With such expectation, it may also be asked, could they have left Jerusalem that day?

† Either this refers to the account of some of Joanna’s party; or the first party of women had seen two Angels—one within the sepulchre, the other without. The information received from the Angels by the women who were sojourning in Jerusalem, would rapidly spread among the female disciples who were in the city: they could move about without fear; and which of them would confine such intelligence to herself?

‡ That is, that the body was gone. This is usually referred to what Peter and John had observed when they went to the sepulchre in consequence of Mary Magdalene’s report; and the statement might easily grow out of that circumstance. If we explain it more closely, we must suppose that, after the women had seen the Angels, some of the disciples went to the sepulchre. This is in no way improbable.

MATT.	MARK XVI.	LUKE XXIV.	JOHN
	<p>13 And they went back and carried the tidings unto the rest: neither did they believe them.*</p>	<p>the village whither they were going: and he showed the purpose of going on further. 29 And they constrained him, saying, "Abide with us; for it is toward evening, and the day declineth:" and he went in to abide with them. 30 And it came to pass, as he was at table with them, he took bread, and blessed, and having broken, gave unto them. 31 And their eyes were opened, and they knew him: and he disappeared from them. 32 And they said to one another, "Did not our heart burn within us, while he talked with us on the way, and while he opened to us the scriptures?"</p> <p>33 And they rose up that same hour, and returned to Jerusalem. And they found gathered together, the eleven, and those that were with them, 34 saying, "The Lord hath arisen† indeed, and hath appeared to Simon." 35 And they related the occurrences on the way, and how he was known by them in the breaking of bread.</p>	

\* This cannot refer to the Eleven and the persons collected with them; but to those of whom alone Mark had heard—the friends probably of the two disciples, residing in Jerusalem.

† Or, been raised, ηγερωθη.

Matthew not only does not record the circumstances in this Section, but takes no notice of the two manifestations of Christ to the Apostles in Jerusalem before that in Galilee, which he alone records, His Gospel might be peculiarly designed for the believers in the region where he himself would be most known. And further it does not seem improbable that after he had heard from 'the other Mary' that they would see the Lord in Galilee, he himself at once set out for his own home. The mention of 'the Eleven' by Mark, (ver. 14), does not appear a serious objection to this conjecture: St. Paul speaks of Christ's having appeared to *the Twelve*, though Judas was no more; and Mark, though Thomas was absent, speaks of *the Eleven*, for *the Apostles generally*.



S E C T. V .

*In the Evening of the Day of Resurrection, our Lord presents himself to the Apostles, Thomas being absent.*

MATT.	MARK. XVI.	LUKE XXIV.	JOHN XX.
	<p>14 AFTERWARD* he appeared unto the eleven themselves, as they were at table, and upbraided them with their unbelief and hardness of heart, because they had not believed them who had seen him after he had been raised.</p> <p>†</p>	<p>36 AND as they† were saying these things, he himself stood in the midst of them; and he saith unto them, "Peace be unto you!" 37 But they, being terrified, and affrighted, supposed that they saw a spirit. 38 And he said unto them, "Why are ye troubled? and why do doubting thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have." 40 And having thus spoken, he showed them <i>his</i> hands and <i>his</i> feet. 41 And while they yet believed not through joy, and wondered, he said unto them, "Have ye here any thing to eat?" 42 And they gave him part of a broiled fish, and <i>part</i> of a</p>	<p>19 WHEN therefore it was evening on that day, the first <i>day</i> of the week, and the doors <i>of the place</i> where the disciples were assembled had been shut for fear of the Jews, Jesus came and stood in the midst; and he saith unto them, "Peace be unto you!" §</p> <p>20 And when he had said this, he showed unto them his hands and <i>his</i> side. The disciples therefore were glad when they saw the Lord.</p>

\* Or, finally, ὕστερον. He *first* (ver. 9) appeared to Mary Magdalene; *afterwards* (ver. 12) to the two disciples on their way to Emmaus; and *finally* (ver. 14) to the Eleven. These words of course solely refer to St. Mark's own narration. See pp. 291, 294.

† The antecedent of 'they' must be (ver. 33) 'the Eleven and they that were with them,' together with the two disciples. It would have appeared from Mark xvi. 14, that only the Eleven were at table when our Lord presented himself to them: from John we know that Thomas was not among these.

‡ The succeeding portion (ver. 15—18) seems to correspond with the record of St. Matthew respecting our Lord's appearance to the Apostles on the Mountain in Galilee. See p. 301.

§ The distinct narrative of St. John accords with that of Luke, though each relates particulars not given by the other. The two disciples, on their return to Jerusalem, having communicated their intelligence to several of their fellow-disciples, who (Mark xvi. 13) did not credit them, at last found the Apostles and others collected together, but with cautious provisions to avoid the Jews. While they were making their respective communications, the doors being closed, Jesus appeared among them.

MATT.	MARK	LUKE XXIV.	JOHN XX.
		honeycomb. <sup>43</sup> And he took <i>some</i> , and ate before them.*	<sup>21</sup> Jesus said therefore to them again, "Peace <i>be</i> unto you ! as the Father hath sent me, I also send you." <sup>22</sup> And when he had said this, he breathed on <i>them</i> , and saith unto them, "Receive ye <i>the</i> holy spirit : <sup>23</sup> whose-soever sins ye forgive, they are forgiven unto them ; and whosoever sins ye retain, they are retained."

SECT. V.

*The Second Manifestation to the Apostles generally, Thomas being present.*  
*The Apostle John's Declaration of the Purpose of his Gospel.*

MATT.	MARK	LUKE	JOHN XX.
			<sup>24</sup> But Thomas, one of the twelve, he that was called Didymus, was not with them when Jesus came. <sup>25</sup> The other disciples said therefore unto him, "We have seen the Lord." But he said unto them, "Unless I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I shall not believe." <sup>26</sup> And after eight days† his disciples were again within, and Thomas with them. Jesus cometh, after the doors had been shut ; and he stood in the midst, and said, "Peace <i>be</i> unto you !" <sup>27</sup> Then he saith unto Thomas, "Reach hither thy finger, and behold my hands ; and reach hither thy hand, and put it into my side : and be not unbelieving, but believing." <sup>28</sup> Thomas answered and said unto him, "My

\* The subsequent portion (ver. 44—49) appears to belong to the end of the ‘ forty days ’ during which, as appears from St. Luke’s own more detailed account, Acts i. 3, our Lord continued having intercourse among the Apostles. From the Gospel alone, it might have appeared that the Ascension took place on the same day with the Resurrection.

† Or, within eight days, μεθ’ ἡμερᾶς οκτώ. See Note † p. 163. It appears to mean ‘ on the eighth day,’ that is, on the first day of the next week.

MATT.	MARK	LUKE	JOHN XX.
			Lord and my God!"* 29 Jesus saith unto him, "Thomas, because thou hast seen me, thou hast believed: blessed <i>are</i> they that have not seen, and yet have believed." 30 Many other signs,† therefore, Jesus wrought in the presence of his disciples, which are not written in this book: 31 but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

SECT. VI.

*Jesus meets Peter and John, and Five other Apostles, at the Lake of Galilee.*

MATT.	MARK	LUKE	JOHN XXI.
		πλοιον	AFTER these things Jesus showed himself again to the disciples at the sea of Tiberias; and he showed <i>himself</i> thus. 2 There were together, Simon Peter, and Thomas who was called Didymus, and Nathanael, who was from Cana of Galilee, and the sons of Zebedee, and two others of his disciples. 3 Simon Peter saith unto them, "I am going to fish:" they say unto him, "We also are going with thee." They went forth and straightway entered into the vessel; and in that night they caught nothing. 4 But when early morning had now come, Jesus stood on the shore: yet the disciples knew not that it was Jesus. 5 Jesus saith therefore unto them, "Children, have ye any thing to eat?" They answered him, "No." 6 And he said unto them, "Cast the net on the right side of the ship, and ye will find." They cast <i>it</i> therefore, and the were no longer able to draw it for the great number of fishes. 7 That disciple whom Jesus loved saith therefore unto Peter, "It is the Lord." When therefore Simon Peter heard that it was the Lord, he

\* Or, "My Lord!" and, "My God!" But see the observations of Kuinoel.

† Or, many other proofs, therefore, Jesus gave. So Kuinoel, who refers the word σημεια, *signs*, to the various proofs which Jesus afforded to the Apostles that he had really been raised from the dead. — If, as is most probable, the xxist chapter is to be regarded as supplementary, and the Apostle first purposed to end his record here, these two verses are to be regarded as respecting the whole Gospel and the declaration is so spoken of in the title of the Section.

MATT.	MARK	LUKE	JOHN XXI.
		πλουριω οψαριων εγερω	<p>girded on his upper garment, (for he was naked),<sup>6</sup> and cast himself into the sea. <sup>8</sup> And the other disciples came in the vessel, (for they were not far from land, but about two hundred cubits), dragging the net <i>full</i> of fishes. <sup>9</sup> When therefore they had come out upon the land, they see a fire of coals lying, and a fish lying on it, and bread. <sup>10</sup> Jesus saith unto them, "Bring of the fishes which ye have now caught." <sup>11</sup> Simon Peter went aboard, and drew the net to the land full of great fishes, a hundred and fifty three: and though there were so many, the net was not broken. <sup>12</sup> Jesus saith unto them, "Come <i>and</i> breakfast."<sup>†</sup> But none of the disciples durst ask him,<sup>‡</sup> "Who art thou?" knowing that it was the Lord. <sup>13</sup> Jesus cometh, and taketh the bread, and giveth them; and in like manner the fish. <sup>14</sup> (This is now the third time that Jesus showed himself to his disciples, after having been raised from the dead).</p> <p><sup>15</sup> When therefore they had breakfasted, Jesus saith to Simon Peter, "Simon, <i>son</i> of Jonah, lovest thou me more than these <i>do</i>?" He saith unto him, "Yea, Lord! thou knowest that I love thee." He saith unto him, "Feed my lambs." <sup>16</sup> He saith to him again a second time, "Simon, <i>son</i> of Jonah, lovest thou me?" He saith unto him, "Yea, Lord! thou knowest that I love thee." He saith unto him, "Tend my sheep." <sup>17</sup> He saith unto him the third time, "Simon, <i>son</i> of Jonah, lovest thou me?" Peter was grieved because he said unto him the third time, 'Lovest thou me?' and said unto him, "Lord! thou knowest all things; thou knowest that I love thee." Jesus saith unto him, "Feed my sheep. <sup>18</sup> Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." <sup>19</sup> Now he said this, signifying by what death he shall glorify God. And having said this, he saith unto him, "Follow me."——<sup>20</sup> Now Peter turning about, saw the disciple following whom Jesus loved, who also leaned on his breast at the <i>last</i></p>

<sup>6</sup> The meaning of the parenthesis would probably be expressed thus,—'for he had on his vest only.'

<sup>†</sup> Or, take food, *αριστησατε*. *Αριστον* first denoted the earliest meal; it was afterwards extended to the dinner; and in the Alexandrian dialect it was used for supper, or any other meal.

<sup>‡</sup> Or, thought of asking him, *ετολμα*. See Schleusner.

MATT.	MARK	LUKE	JOHN XXI.
		οὗτος δὲ τίς τίς πρὸς σε	supper, and said, "Lord! who is he that delivereth thee up?" <sup>21</sup> Seeing him, Peter saith unto Jesus, "Lord! but he—what <i>will befall him?</i> " <sup>22</sup> Jesus saith unto him, "If I will that he remain until I come, what <i>is that</i> to thee? follow thou me." <sup>23</sup> This report therefore went forth among the brethren, 'That disciple dieth not.' Yet Jesus said not unto him, 'He dieth not:' but, 'If I will that he remain until I come, what <i>is that</i> to thee?' <sup>24</sup> This is the disciple who testifieth concerning these things, and <i>who</i> wrote these things: and we know that his testimony is true. <sup>25</sup> Now there are also many other things which Jesus did; and if they should be written one by one, I think that not even the world itself would contain the books <i>thus</i> written.*
		ἀρτινα	

SECT. VII.

*Christ meets the Apostles at the appointed Mountain in Galilee.†*

MATT. XXVIII.	MARK XVI.	LUKE	JOHN
<sup>16</sup> Now the eleven disciples departed into Galilee, to the mountain where Jesus had commanded them <i>to go</i> . <sup>17</sup> And when they saw him, they did him reverential homage: but some doubted. <sup>18</sup> And Jesus came and spake unto them, saying, "All authority is given unto me in heaven and	προσεκυνήσαν  ἐξουσία		

\* The authenticity of this twenty-first chapter has been warmly questioned; but there is abundant reason to attribute it to the Apostle John. (See the argument well stated by Kuinoel). The 24th verse, however, if not the last two verses, must be regarded as the addition of some one of known authority in the Ephesian church—perhaps the person who copied the Gospel for its first publication, who may also have arranged the separate portions of it. See Diss. I. Sect. v. § 2.

† It is not improbable, that this was the time when, as St. Paul states, 1 Cor. xv. 6, our Lord 'was seen by above five hundred Brethren at once.' Since Matthew obviously had in view merely to record the fulfilment of the promise of Christ, (ver. 7, 10), with his declaration concerning the power now given to him, and his authoritative commission to the Apostles, this Evangelist's usual succinct mode of narration renders his *silence* as to the presence of others no obstacle to the supposition; and, indeed, unless the Apostles had been commanded to assemble *by themselves*, it is scarcely conceivable that any of the Brethren who knew the appointed time and place, would lose the opportunity which this meeting afforded them of seeing their risen Lord. Upon this supposition, the οἱ δὲ ἠδίστασαν, *but some doubted*, in the 17th verse, naturally refers to some of those who had not heretofore seen him.—After the proofs which, as we know from St. John's Gospel, the *Apostles* had enjoyed of the resurrection of Christ, doubt could not exist in *their* minds.

MATT. XXVIII.	MARK XVI.	LUKE	JOHN
on earth. <sup>19</sup> Go ye and teach * all nations, baptizing them into the name of the Father and the Son and the Holy Spirit : <sup>20</sup> teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, unto the end of the world.†	<sup>15</sup> AND he said unto them, "Go ye into all the world, and preach the gospel to every creature : <sup>16</sup> he that believeth and is baptized, will be saved ; but he that believeth not, will be condemned. <sup>17</sup> And these signs shall accompany them that believe : In my name, they shall cast out demons, they shall speak with new tongues, <sup>18</sup> they shall take up serpents ; and if they drink any thing deadly, it shall not hurt them ; they shall lay hands on the sick, and they shall recover."		

SECT. VIII.

*Discourses of Christ to his Apostles,‡ followed by his Ascension into Heaven.*

MATT.	MARK XVI.	LUKE XXIV.	JOHN
		<sup>44</sup> Now he said unto them, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which have been written in the law of Moses, and the prophets, and the psalms, concerning me." <sup>45</sup> Then he opened their understanding, that they might understand the scriptures : <sup>46</sup> and he saith unto them, "Thus it hath been written, and thus it was necessary that the Christ should suffer, and arise from the dead on the third day ; <sup>47</sup> and that repentance and remission of sins should be preached in his name among all nations, beginning from Jerusalem. <sup>48</sup> And ye must be witnesses of these things. <sup>49</sup> And, behold,	<div>νοὺν συνιέναι</div> <div>εἶστε</div>

\* Or, disciple, μαθητευσατε. To disciple is of good authority. '

† Or, unto the end of the age, ἕως συντελειας του αιωνος.

‡ ' After that, he was seen by James, then by all the Apostles.' 1 Cor, xv. 7. See Sect. vii. Note †.

MATT.	MARK XVI.	LUKE XXIV.	JOHN
	<p><sup>19</sup> THE Lord, therefore, after he had spoken unto them, was received up into heaven, and sat on the right <i>hand</i> of God : <sup>20</sup> but they went forth, and preached every where ; the Lord working with <i>them</i>, and confirming the word with signs accompanying it.†</p>	<p>I send upon you the promise of my Father : but tarry ye in the city until ye are endued with power from on high.” <sup>50</sup> And he led them out as far as to Bethany : * and he lifted up his hands, and blessed them. <sup>51</sup> And it came to pass, while he was blessing them, he was parted from them, and carried up into heaven. <sup>52</sup> And they did him reverential homage, and returned to Jerusalem with great joy : <sup>53</sup> and they were continually in the temple, praising and blessing God.</p>	

*The more detailed Account of the Ascension of Christ, given by Luke in Acts i. 1—14.*

THE former narration I made, O Theophilus, concerning all things which Jesus began both to do and to teach, § <sup>2</sup> until the day when, after having, through the holy spirit, given charge to the Apostles whom he had chosen, he was taken up *into heaven* :  
<sup>3</sup> to whom also, after he suffered, he showed himself alive, by many infallible proofs ; presenting himself to be seen by them during forty days, and declaring things concerning the kingdom of God.

<sup>4</sup> And having assembled *them* together, he charged them not to depart from Jerusalem, but to await the promise of the Father, “ which,” *he said*, “ ye have heard from me : <sup>5</sup> for John indeed baptized with water, but ye shall be baptized with the

\* Bethany lay on the eastern side of the Mount of Olives, about two miles from the city : but tradition fixes upon a spot on the western side, near one of the summits, as the place of our Lord’s ascension. We know nothing more, however, than what Luke has said ; and this is decided as to its being in the immediate neighbourhood of Bethany. What he says in Acts i. 12, merely respects the site of the Mount of Olives, not of the spot where Christ ascended. The Sabbath-day’s journey is said to have been 2000 cubits ; Josephus somewhere speaks of the hill as six furlongs from the city, and elsewhere as five.

† The last portion of Mark’s Gospel, ver. 9-20, is regarded by some as of doubtful authority : Griesbach expresses himself very strongly to this effect ; but Kuinoel ably defends it. The external evidence against it is very slight : the supposed inconsistencies between it and the other Gospels are the chief ground of argument. Considering the nature of the circumstances to be recorded, and the number of persons whose opinions, and of others whose information, would altogether form the basis of the narratives, there is less appearance of discrepancy than might reasonably have been expected. On cautiously examining the whole, as we might examine the testimony of any other faithful and well-informed witnesses, even the appearance almost entirely vanishes ; and we readily discern how the whole would arise from the reality, viewed under different aspects.

‡ Or, both did and taught, if *ἡρξάτο* is used idiomatically.

holy spirit, not many days hence." <sup>6</sup> They therefore, having come together, asked him, saying, "Lord! art thou at this time restoring the kingdom to Israel?" <sup>7</sup> But he said unto them, "It is not yours to know times or seasons, which the Father hath placed in his own disposal: \* <sup>8</sup> but ye shall receive power when the holy spirit cometh upon you; and ye shall be witnesses to me, both in Jerusalem, and in all Judea and Samaria, and to the extremity of the earth."† <sup>9</sup> And having said these things, while they were beholding *him*, he was taken up *from the earth*; and a cloud beneath removed ‡ him from their eyes. <sup>10</sup> And as they were steadfastly looking towards heaven, while he was departing, lo! two men stood near them in white raiment, who also said, <sup>11</sup> "Men of Galilee! why stand ye looking up towards heaven? This same Jesus, who is taken up from you to heaven, will come *again* in the same manner as ye have seen him going to heaven." <sup>12</sup> Then they returned to Jerusalem from the mount called *the Mount of Olives*, which is near Jerusalem, at the distance of a sabbath-day's journey. <sup>13</sup> And when they had entered *the city*, they went up into the upper chamber; § and there abode Peter and James, and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son of Alphæus*, and Simon Zelotes, and Judas *the brother of James*. <sup>14</sup> These all with one consent continued in prayer, together with *certain women*, and Mary the mother of Jesus, and with his brethren.

\* εξουσια.

† Or, of the land, εως ἑσχάτου της γης.

‡ νεφελη ὑπελαβεν αὐτον. So Wakefield.

§ το ὑπερφρον. It is reasonable to conjecture, that this was the chamber where our Lord ate the Passover; where also the Apostles appear to have assembled on the evening of the resurrection. If so, it was in the house of a disciple. See Matt. xxvi. 18, &c. p. 225.



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